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Bennett
RNE

AN EXPEDITIOUS

METHOD OF WRITING

IN

COMMON CHARACTERS,

WHEREBY

THE BUSINESS OF THE DESK

MAY BE

SHORTENED ABOUT ONE-HALF;

USEFUL TO

ALL DESCRIPTIONS OF PENMEN,

PARTICULARLY TO

REPORTERS, CORRESPONDENTS, COPYISTS, AND SUCH LITERATI AS MAY NOT HAVE THE ADVANTAGE OF KNOWING THE ART OF STENOGRAPHY.

SYSTEMATIZED BY

RULES AND ARRANGED EXAMPLES,

AND

PROVED IN THE COMPOSITION

OF

A PLEASING TALE.

By JOHN BENNETT,

Author of "Short-Hand Explained," &c.

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Having devoted several years to the study of Stenography, it has occurred to me that several of the Principles of that Art are not essentially connected with the short-hand *Cipher;* but that they are applicable to a species of writing couched in *Common Characters*, which, although its traces may be more than five times as lengthy as short-hand, will only occupy about half the space or time of ordinary writing, and, moreover, is comparatively of easy attainment.

With this view I have contrived the following Method of abridgement and dispatch in writing, under the impression that it may be occasionally serviceable, especially in those cases wherein the writer is limited in point of time; and acceptable to a few of those persons who set a value on this species of property, and wish to dispose of it as advantageously as possible, and yet know of no means of taking down intelligible notes, except according to the usual slow and tedious process in the delineation of words.

AN EXPEDITIOUS

METHOD OF WRITING.

GENERAL RULES.

1. Write uniformly in the same way, both in regard to the number of characters employed and their formation.

2. Hold the pen lightly, and avoid all strong marks, dashes, and flourishes.

3. Write as small as you conveniently can.

4. In making points and dots, rest the pen a little without vibrating it.

5. Avoid all unnecessary lifts of the pen.

6. Form every letter, both capital and small, in such a way as to admit of joining with the next letter, and do not slope them too much.

7. Always join the character for "*and*" to the following word.

8. Denote citation by single marks only.

9. Be sparing of punctuation, substituting the comma for the semicolon and the full stop for the colon.

10. If pressed for time, punctuation may be altogether dispensed with, as also the crosses of "t"s and dots of "i"s.

11. Never write a word at length which may be expressed by a common abbreviation.

12. Make no erasures, but draw a line through such words as may be inserted erroneously.

13. Use good pens and fresh common ink, but do not interrupt the writing to renew them.

14. Use wove paper in preference to laid.

In addition to the foregoing expeditory Rules for writing a fast Running-hand generally, which may be taken as orthographical, I have subjoined a few simple and practical rules for abbreviating the text.

ABBREVIATING RULES.

1. Omit the prepositions "*of*" and "*to*" generally, except before "*a, an, the,*" and "*it.*"

2. Omit the pronoun "*it,*" unless it be preceded by the prepositions "*of, from, to, with,*" or "*by.*"

3. Omit the expression "*the case*" when sued expletively after the verb "*to be.*"

4. Omit the words "*is*" and "*are*" after words ending with the sound of "*s*" or "*z*," and the words "*is, has, it is, is it, it has, has it, its, his*," and "*are*," before words beginning with an "*s*."

5. Omit the signs of the present tense—"*est, eth*," and "*s*," and the signs of the past tenses—"*ed*" and "*en*."

6. Omit the adverbial termination "*ly*."

7. Omit all mute letters, whether vowels or consonants.

8. Omit the syllable "*er*" at the end of words, when preceded by a consonant, and all syllables and letters that are but slightly articulated.

9. When "*ar*" is pronounced like "*ah!*," that is to say, like "*a*" broad, the "*r*" may be omitted: in like manner, when "*au*" takes the sound of "*a*" broad, the "*u*" may be omitted.

10. When "*or*" is pronounced nearly the same as "*au*," and when it assumes the sound of "*ore, oar*," or "*oer*," the "*r*" may be omitted.

11. Substitute "*o*" for "*eau, aux*," and "*aut*," "*e*" for "*i*," "*f*" for "*gh*" and "*ph*," "*j*" for "*g*," "*c*" for "*k*" and "*qu*," and "*s*"

for "*x*," and "*ce*" at the end of words, when pronounced as such.

12. Substitute "*e*" for "*y*," when sounded as such, "*i*" for "*y*", if so pronounced, and the vowel-sound "*oi*," "*o*" for the vowel-sounds "*au*" and "*ou*," and "*u*" for "*ew*" and the vowel-sound "*oo*."

ADDITIONAL RULE.

Words that generally follow each other in succession, may, as far as it may be practically convenient, be joined together: such are—prepositions and articles, adjectives and their substantives, the component parts of verbs, adverbial phrases, &c.

RULES EXEMPLIFIED.

1. ***A vanjs leng*** **nonl***, the advantages *of* learning are known *to* all.

2. ***Cnob, it*** cannot be.

3. ***Bthwo vm***, but this was not *the case* with them.

4. ***Cs fishg***, commerce *is* flourishing; *a loss*

* See Glossary.

grat, the losses *are* great; *sh*, *is* sure, *has* sure, *it is* sure, *is it* sure, *it has* sure, *has it* sure, *its* sure, *his* sure.

5. *Dg*, thou giv*est*, thou gav*est*; *eg*, he giv*eth*, he give*s*; *Man*, it remain*s*, it remain*ed*; *vvg*, we have giv*en*; *yvdni*, ye have deni*ed*; *thvfal*, they have fall*en*.

6. *Sh*, sure*ly*; *mn*, many, mone*y*.

7. *De*, de*a*r, deer; *te*, te*a*r, ti*e*r; *ba*, b*e*ar, b*a*re; *ta*, t*e*ar, t*a*re; *ren*, r*ei*n, r*ei*gn; *pan*, p*ai*n, p*a*ne; *ran*, r*ai*n; *stan*, st*ai*n; *do*, d*oo*r; *flo*, fl*oo*r; *ma*, m*a*yor; *po*, p*ou*r, p*o*re; *fo*, f*ou*r, f*o*re; *bo*, b*ow*; *lo*, l*ow*; *lo*, l*ow*er; *mo*, m*ow*er; *sta*, st*ay*; *na*, n*ay*; *ne*, n*ei*gh; *sot*, s*ough*t; *rot*, *w*r*ough*t; *lit*, l*igh*t; *nit*, *k*nit, n*igh*t, *k*n*igh*t; *rit*, *w*rit, *w*rite, r*igh*t, *w*r*igh*t; *fe*, f*ee*; *bac*, bac*k*, bak*e*; *sac*, sac*k*, sak*e*; *bec*, bec*k*, b*ea*k; *rec*, *w*rec*k*, *w*r*ea*k; *det*, de*bt*; **rcet*, rece*ipt*; *foren*, fore*ign*; *nash*, *g*nash; *ndit*, indict; *plum*, plum*b*; *rom*, r*h*om*b*; *sam*, *p*sal*m*; *tisic*, *phth*isic; *sism*, sc*h*ism; *yat*, y*ach*t; *caf*, calf; *f, ha*l*f; *il*, i*s*le, *ai*sle; *cronic*, c*h*ronic; *cat*, *ch*arta; *los*, los*s*; *tos*, tos*s*; *bil*, bil*l*; *fil*, fi*ll*; *fol*, fol*low*; *mor*, mor*row*; *wat*, *wh*at; *wil*, *wh*ile; *weth*, *wh*ether, we*a*ther; *with*, *wh*ither.

* See Glossary.

8. *Bet*, bet*ter*; *det*, debt*or*; *fit*, fit*ter*; *bit*, bit*ter*; *lat*, lat*ter*; *bat*, bat*ter*; *mat*, mat*ter*, mart*yr*; *cat*, chart*a*; *mesh*, measu*re*; *tesh*, trea*sure*; *stan*, stan*d*, stan*der*, stan*dard*; *stans*, stan*ds*, stan*ders*, stan*dards*; *nfe*, in*fer*ior; *sup*, supp*er*, sup*er*, sup*er*ior; *fen*, *de*fen*d*, *de*fen*der*; *fens*, *de*fen*ders*; *trac*, *de*trac*t*; **spec*, *re*spec*t*, *re*spect*a*ble; *stinsh*, *dis*tin*guish*; *mem*, *re*mem*ber*; *dcem*, decem*ber*; *rsem*, resem*ble*; *dsem*, *dis*sem*ble*, *dis*sem*bler*; *destut*, dest*i*tute; *substut*, substitute; **nstsh*, ins*ti*tution; *cstsh*, const*i*tution; *minstsh*, *ad*minis*tra*tion; *nsubont*, insubor*di*nate; *mpetv*, imper*a*tive;* *ctem*, contempt*i*ble; **nsputb*, in*di*sput*a*ble; *cepb*, *ac*cept*a*ble, *susceptible*; *sepb*, sep*ar*able; *lej*, *al*lege; *sist*, sis*ter*, *as*sist; *repsen*, repr*e*sent; *mprit*, im*pro*priety; *notrit*, notoriety; **abt*, *ar*bit*rar*y; **bt*, ability; *dfec*, defect; *run*, run*ning*, run*ner*; *shun*, shun*ning*; *pfec*, perfect; *tent*, ten*ant*; *dpent*, depen*dant*; *npent*, in*depen*dant*; *lan*, land; *san*, sand; *fren*, friend; *blen*, blend; *blins*, blin*ds*, blin*dness*; *kins*, kin*ds*, kin*dness*, kin*dreds*; *let*, let*ter*, *a*lert; **ccet*, conceit, con*cert*; *lams*, lamps; *stams*, stamps; *ims*, imps; *glims*, glimpse; *fas*, fast*s*; *cas*, cast*s*; *tes*,

* See Glossary.

test, *ges*, gue*st*; *lis*, li*st*; *mis*, mi*st*; *pos*, po*st*; *gos*, gho*st*; *lus*, lu*st*; *gus*, gu*st*.

9. *Bat*, barter; *mat*, mart, martyr; *chat*, chart, charter; *cat*, charta; *gat*, garter; *land*, laundry; *laf*, la*u*gh; *stanch*, sta*u*nch; *panch*, pa*u*nch; *lanch*, la*u*nch; *gantlet*, ga*u*ntlet.

10. *Fot*, fortune; *sot*, sort, assort; *rsot*, resort; *fom*, form, former; *mon*, morn, morning, mourn; *bon*, born, borne; *con*, corn, corner; *shon*, shorn; *ton*, torn; *won*, worn; *fo*, fore, four; *lo*, lower; *po*, pour; *ro*, roar; *so*, sore, soar.

11. *Bo*, b*eau*; *chato*, chat*eau*; *bato*, bat*eau*; *fopa*, fa*ux* pas; *hoton*, h*aut* ton; *laf*, lau*gh*; *cof*, cou*gh*; *ruf*, rou*gh*; *flosfe*, *ph*ilosophy; *fantom*, *ph*antom; *fras*, *ph*rase; *frenolj*, *ph*renology; *laj*, lar*ge*; *lej*, lie*ge*, alle*ge*; *juj*, jud*ge*; *maj*, ima*ge*; *mosc*, mos*que*; *conc*, con*quer*; *lic*, liq*uor*; *bos*, beau*x*; *flambos*, flambeau*x*; *mbesl*, embe*zz*le; *musl*, mu*zz*le; *pers*, pier*ce*; *fers*, fier*ce*; *fas*, far*ce*; *scas*, scar*ce*.

12. *Cli*, clo*y*; *li*, all*oy*; *ti*, t*oy*; *stri*, de-stro*y*; *lit*, loiter; *clist*, cloister; *tot*, ta*u*ght; *cot*, ca*u*ght; *sot*, so*u*ght; *rot*, wro*u*ght, rout; *dot*, do*u*bt; *bot*, b*ou*t, ab*ou*t; *dor*, d*ow*er, d*ow*ry; *bor*, b*ow*er; *tor*, t*ow*er; *fu*, f*ew*; *nu*, n*ew*, kn*ew*; *blu*, bl*ew*, blue; *flu*, fl*ew*, flue; *bur*, boor; *tur*, t*our*; *mur*, moor; *pur*, poor;

lur, lure, allure; *dur*, doer; *ndur*, endure; *rut*, root; *but*, boot, booty; *dut*, duty; *fut*, foot; *sut*, soot; *ful*, full, fool; *pul*, pull, pool; *wul*, wool; *bul*, bull.

These Rules together with the following Glossary are sufficient to illustrate our "*Method.*"

GLOSSARY.

FORMS.	SIGNIFICATIONS.
&	and.
&c	et cetera.
a	a, the, ah! aye, eh? hey!
acret	accredit-ed, a—the credit.
acrt	accurate-ly.
af	aft-er, the offer—half—fore.
afw	afterwards.
aj	age-d, a—the jew—joy—just-ly-ice.
alt	alter-ed, halt-ed-er.
altsh	alteration.
amb	amiable-y.
amc	amicable-y.
at	hat, ate, hate-d, art, heart-ed-y, a—the true.
atd	hatred.
ath	hath, hearth.
avs	avarice, the various, a—the way is—has—(of) its —his.
avss	avaricious-ly.
b	ab, ob, be, bee, been, by, but, ble, bel, bol, bly, able, ably.*

* Some of the *Significations* are merely syllabic or literal, others are both syllabic and verbal.

FORMS.	SIG.
ba	bear-er, bare-d, be—by—but a—the.
bav	behave-d-ior, but the way.
bb	beside, besides, but besides, be but—able-y, by able-y, but be—able-y.
bbcs	but because.
bcs	because.
be	bee, beer, bier, bey, bay, obey-ed, bury-ed.
bel	bell, belle, belly, beheld, be—but held—healed, be—by—but all—ill—well, by—but will.
beon	beyond, but he owns-ed—honors-ed—haunts-ed.
bet	beat-en-er, be eaten—heated, by heat, but eat-en —heat-ed.
betn	better in—then—than—(to) end—hinder.
bf	be off-ered—half, by half, but if—off-er-ed—half —for—from.
bg	being, be—but give-n, but gave—go.
bgg	beginning.
bgn	begin, began, begun, but give—gave in—one, but go in—on—(to) one—any.
bi	boy, buoy, buy-er, but I.
bk	book-ed, be—by—but kinder.
blk	black, bulk, be—but all kind, but will kind-er.
blmns	by—but all means, but will means.
blsh	abolish-ition.
blev	believe-d-er, but will be have—ever.
blov	beloved, but will (it) not have—ever-y.
bm	by—but him—them.
bmnb	abominable-y.
bn	be—by—but an—one—any, be in—ended—hand-ed-y—hindered, by hand, but in—on—end-ed —hand-ed—hinder-ed—then—no—to end—hand—hinder.
bncon	be—but on (the) contrary.
bnmns	by any—no means, but no means—manners—man is—has.

FORMS.	SIG.
bo	bow-ed, boar, bore-d, be—by—but not.
bod	bode-d, abode, body, but not do.
bol	bold-er, behold-en-er, be—by—but old—wholely, be—but not all—ill—well, by not well.
bons	bones, bonus, bonds, bounds, abhorrence, bound its—his, by—but honors—not one—any of its—his, but honor—own its—his, be—but—honored of its—his.
bot	bought.
bov	above, behove, it behoves-d, but not (to) have.
bro	brow, borough, burrough-ed, borrow-ed-er.
brot	brought.
bs	be—by—but its—his, but (it) is—has—yes.
bshr	be—by—but sure, (to) be sure, but surely.
bsto	bestow-ed.
bt	be—but true, by it, but yet—ought.
bth	be—by—but this—these—those—their, be—but there, but there are.
bus	busy-iness, abuse-d, be—by—but us, be—but used —of use, by use—but use.
but	butt-ed-er, boot, be—but utter-ed—hooted, but hoot.
bute	beauty.
butfl	beautiful-ly.
buth	birth, booth.
bv	be—by very—every, by way (of,) but (I) have.
bvs	be eyer so, but (I) have its—his.
bvsrsh	be ever so rich.
bvspur	be ever so poor.
bwh	by—but whom—whose—which—what, but who where—where are—wherever—was had—were had.
c	ac, com, con, coun, come, came, common-er-ly, act, character, ct, ect-ed, uct-ed, ctory.
cg	coming, cunning, according—(to)-ly, common thing, acting, came to give—go.

FORMS.	SIG.
ca	care, carry, comes—came the.
cad	carried.
car	carrier.
carr	career.
cap	capti, cape, carp-ed, captor, capture-d, capable.
capbt	capability.
capt	captain, Captain, caput, carp at (it).
cat	cater, cart-er.
cag	cargo.
cb	comes—came (to) be—by.
cc	connect-ed-ly, common act, commonly acts—acted.
cx	connexion.
ccos	concourse, (it) comes—came of course.
cd	could, it could, could it, it could do—die, it could do, could it do.
cdo	could not, it could not, could it not.
cdb	could be, it could be, could it be.
cdob	could not be, it could not be, could it not be.
cdi	could I.
cdy	could you.
cdc	conduct-ed-or, contradict.
cdx	contradiction.
cstnx	contradistinction.
cdsh	condition.
cdshl	conditional.
celbt	celebrate-d-ity.
celest	celestial.
ch	each, church, ech, etch.
chil	chill-ed-y, child.
chin	chine, china, children.
cl	cal-ly, ckle, cult-y, cable-y.
clamt	calamity, claim yet—aught.
clumnt	calumniate-d-or.

FORMS.	SIG.
clush	conclusion.
civl	civil.
civlz	civilize-d.
civlsh	civilization.
civlt	civility.
civlst	civil list.
cmun	commune-d.
cmunt	community.
cmncat	communicate.
cmnx	communication.
cmt	comment-ed.
cmtat	commentator.
cman	command-ed-er.
cnmt	commandment.
com	commission-er-ed officer, comb-ed-er, company of them, accompanied him—thine.
coms	commissions-ers-ed officers, commerce, combs, comb its—his.
comsl	commercial.
cent	centre, century.
cens	cents, centres, centuries, censor, census, cense-d.
censh	censure.
censos	censorious-ly.
cmit	commit-ted.
cmut	commute-d.
comt	committee.
cn	can, it can, can it, come—came in—on.
cno	cannot, it cannot, can it not.
cnb	cannibal, can be, it can be, can it be.
cnob	cannot be, it cannot be, can it not be.
cnd	can do, it can do, can it do.
cnod	cannot do, it cannot do, can it not do.
cnsa	can say, it can say, can it say.

FORMS.	SIG.
cnosa	cannot say, it cannot say, can it not say.
cni	can I.
cny	can you.
co	cow, core, company, accompany-ied.
colg	colleague.
comp	compare-d-able-y-ison.
con	cone, corn-er, acorn, coin-ed-er, count-ed-er-y, accompt, account-ed, country, contrary—to.
corr	courier.
coss	causes, courses, cautious, cause of its—his.
csolt	consolatory.
cslsh	consolation.
cstsh	constitution.
csns	conscience-ious-ly.
csnss	consciences.
css	conscious-ly.
cssns	consciousness.
csen	concern-ed-ing.
csev	conceive-d.
csqn	consequent-ly—to.
csqns	consequence-s.
csun	concern-ed-ing, come—came soon.
cstut	constitute-d.
cv	convey-ed, convoy-ed, come—came away, common way.
covt	covet, cover it.
cvct	convert-ed.
cuj	courage—encourage-d-r.
cujs	encourage-d its—his.
crujs	courageous-ly.
cus	curse-d-er-or, accuse-d-r, curious-ly.
cust	curiosity.
cusd	custody.
cusm	custom, curse-d—accuse-d him—them.

FORMS.	SIG.
cusme	customary, curse-d—accuse-d—me.
cup	cup-ped-per, coop-ed-er, corrupt-ed-er, come—come up.
d	ad, de, do, day, die, dy, dye, idea, it does, does it.
do	door, doer, adore-d-r, it does not, does it not.
dg	doing, dying.
dd	did, dead, died.
dth	does this, do these, it does this.
dv	do away, it does away, die away, it dies away.
di	do I.
dy	do you.
despel	despicable-y.
despt	desperate-ly.
dspu	despair-ed (of.)
dspsh	desperation, dispersion, disposition.
dspssh	dis-possession.
dspos	dispose-d-er.
deth	death-ly.
dfc	defect.
dfcs	defects.
dfcv	defective.
dfx	defection.
dc	addict-ed, direct-ed-or-ly, do—does come.
dx	diction-ary, direction, dictation, deduction.
dac	dark-ly-er-en-ened, does a—the common—act—character.
dic	Diek, dyke.
detat	dictate-d-or.
dev	endeavour-ed, does he have—ever.
dif	differ-ence-ent-ly.
difc	difficult-y.
difcs	difficulties.

FORMS.	SIG.
disns	distance.
dist	distant-ly.
div	dive-r, dividend.
dvid	divide-d.
dlis	delicious-ly.
dliv	deliver-ed-er.
dlivns	deliverance.
dm	do—does arm—harm—(to) him—them, dom.
dmb	admirable-y.
dmsh	admission, admiration.
dn	done, do any—end—hand—hinder, does on—in—one—end—hand—hinder.
don	dawn-ing—donor, do—does not end—hand—hinder.
dpat	depart-ed-ure.
dr	dear-er, doctor, Dr.
dr	do hear—here—hire—higher—err, does hear—here—hire—higher—error.
det	debt-ed-or, do—does eat—heat-ed—he yet.
dsev	deceive-d-r, deserve-d-ly.
dsi	desire-d.
dsib	desirable-y.
dsh	dish, addition, does she, do—does surely.
dshl	additional, does she well.
dsmnsh	dissemination.
dsncnsh	disinclination.
dvent	advent-ure-r.
du	due.
dvntj	advantage.
dvis	advice, advise-d.
dvut	advert-ed.
duc	Duke, deduct-ed.
e	he, eternal, eternity.

FORMS.	SIG.
ed	head-ed, heed-ed, heard, he does.
ej	edge-d, hedge-d, he enjoys-ed—just—ly.
el	heal-ed, eel, heel, hell, he al—ill—will—well.
emp	empire—eror.
emt	empty-ed, he might.
ent	enter-ed-ry.
esns	East Indies.
esman	Eastindiaman-men.
esq	Esquire.
eth	earth-y-ly, heath, either, he that.
ev	ever-y, eve, Eve, heave, heavy, he weighs-ed, vies-ed—with.
evl	evil-ly, he withheld, he with all.
evn	even-ing, heaven-ly.
f	ef, if, of, off-er, half, for—fore—her, from—him—them.
fa	far, afar, if—of—off—half—for—fore—from a—the.
fg	offing, offering.
ff	for if—half.
faf	far from (it,) afar off.
fd	if—for it does—dies—to do—die, if—for—from day.
fac	fact-or-y, if—of—for—from the act—a—the character.
fam	fame, farm-ed-er, family, if—for aimed, if—of—half—for—from the arm-y—harm.
fmil	familiar-ly, half (a) mile.
fasn	fasten-ed-ing, faster in—than.
fath	father, if—for it hath.
feth	faith, feather-ed, if—for he that.
fi	fye, if—for I.
fy	for why, if—of—for—from you—your, if—for you are, half (of) your.

FORMS.	SIG.
fm	if—for I am, if—for—from him—them, if—for (to) him—them.
fme	if—for—from me, if—for (to) me.
femt	ferment-ed, if—for he might.
fomt	foment-ed-er, foam-ed—formed out.
fom	foam-ed, form-ed-er-ly, if—for—from home, if—for not (to) him—them.
fol	foal, folly, foul, fault-y, follow-ed-er, if—for—from old—whole-y—holy-er—hollow-er, if—for not all, if not ill—well.
fon	fond-er, fawn-ed-ing, found-ed-er, foreign-er, if—for—from honor-ed, if—for—owned, if—for (to) honor—own.
fonl	fondle-d, found-ed-er, (of) all, if—for to honor—own all, if—for not only—in all.
fot	fort, forte, fought, fortunate-ly, if—for aught—hot-ter—haughty—if not true—at—out.
ficl	fickle.
fl	if—for—from all—ill—well, if—for it all—ill—well—will.
fle	afflict-ed, reflect-ed-or, if—for it all comes—came—will come—welcome—it welcomes-ed.
flx	affliction, reflection.
fen	fiend, fend-ed-er, defend-ed-er, if—for he ends-ed—hands-ed—hinders-ed.
fn	often, orphan, if—for an—in—on—one—any—no—(to) end-ed—hand-ed—hinder-ed, from an—one—any, it offers-ed an—one—no.
fnn	if—for an—one—any—no end—hand, from one end—hand, if in hand, if one ends—hands—hinders.
fqn	frequent-ly.
frensh	French, friendship.
fs	if—for it is—so, if—for—half—from—its—his, if—for (to) its—his, if yes.
ft	if—for—from it—out, if—for too—true—(it) ought, for ought it.

FORMS.	SIG.
fsh	fashion-ed, fish-ed-er-y, if—for she—(it) shall—sure-ly—assure-d-ly, if—for it assures-d—it is sure-ly—assured-ly, if—for—from its—his sure—assured.
fshd	if —for (it) should—do, for should it—do.
fth	if—for this—this is—these—these are—those—that—their—there—there are, from this—these—those—that—their.
fu	few-er, fury.
fus	first, fuss, furious, fuse, refuse-d, if—for—from us, use, of use, (to) offer us, offered (to) us.
fv	if—for I have, if—for we, if—for ever, if—offer-ed—for—from every, half way—of every, far away.
fw	forward-ed, if—for it was, (to) wear —we are if it were.
fwh	of—for—from whom—whose—which—what, for who—where—where are—wherever.
g	good, give, to give, gave, given, it gives—gave—goes, go-er, to go, ago, ing, inging, thing.
gg	giving, going, good to give, good thing.
go	gore-y, give—gave—go not, it gives—gave—goes not.
gb	agreeable-y, good to be, good b'ye, give—gives—gave—given able.
gen	general-ly, gender.
gensh	generalship.
gaj	gauge-d-r, engage-d.
gajmt	engagement.
gf	gift, give-n—(it) gives—gave half, go—(it) goes off—for—from.
glo	glow-ed, glory-ed.
glos	gloss-ed, glories, glorious-ly, good loss—to lose.
gm	give-n—gave—it gives—gave him—them, go to him—them.

FORMS.	SIG.
gme	give-n—gave—it gives—gave me—my.
gmt	government, garment, agreement.
gan	gain-ed-er, again.
gn	gone, good one—hand, give-n—gives—gave an—in—one—any—no, give-n—gives—gave (to) one—any—no, go—goes in—on—no, go—goes (to) one—any—no.
gnf	good—give-s-n—gave enough—one half.
gov	govern-ed-or, give—gave not way—away—very every, go not away—with.
grat	great-ly, grate-d-r.
gratt	gratitude.
grav	grave-n-r, engrave-d-n-r.
ges	guess-ed, guests.
gest	guest.
gs	give—gave its—his—us, go to its—his.
gath	gather-ed-er.
gv	good way, give—gave way—away—very—every, go away—with.
h	had, it had, had it, hood.
ho	had not, it had not, had it not.
had	hard-er-en-ed.
hb	(it) had to be—been—able-y.
hob	(it) had not to be—been—able.
hdn	(it) had done (it—so,) had (it) done (it—so.)
hodn	(it) had not done (it—so,) had (it) not done (it—so.)
hol	(it) had (it) not all—ill—well, (it) had (it) old-er—whole-ly—holy-er.
hs	(it) had its—his.
hos	(it) had not its—his.
hot	(it) had not too—true—yet.
hth	(it) had they—this—these—those—that—their.

FORMS.	SIG.
hoth	(it) had not they—this—these—those—that—their.
i	I, eye-d, high-er, infinite-ly, infinity, infinitum.
ir	ire, hire-d, I or.
is	eyes, eye-d its—his.
it	height, higher yet—at.
its	heights, height of its—his.
in	high-er in—then, higher than.
ie	id est, that is to say.
ii	infinitely high-er.
id	hide, hid-den, I do.
ignt	ignorant-ly.
igns	ignorance, I gave one of its—his.
ist	history.
istn	historian.
ith	hithe, hither, I that, eye-d this—these—those—that—their.
j	Jew, joy, enjoy-ed, just-ly-ice-ify-ed, just as, justice is—has.
js	Jews, joys, justices, rejoice-d, Jew—joy is—has, justify its—his—us.
jb	justifiable, just (to) be—been—able, justly by, justice is to be—has been.
jx	justification, just action—occasion.
jin	join-ed-er-ing.
jj	judge-d-ment.
jm	enjoy them, justify him—them, justly-ice to him—them.
ju	jury.
jus	juice-s, juries, jury is—has, jurious-ly.
k	key, quay.
kep	keep-er, kept.

FORMS.	SIG.
kg	king-ly.
kgdm	kingdom.
kn	kindred, kind-ly.
kns	kindreds, kinds, kindness, key in—on its—his.
l	al, el, ele, il, (it)—all (of it), (it) ill, ell, hell, held, heel, (it)—heal-ed (it), (it)—will (it), (it)—well (it,) ly, ley.
lo	low-er, allow-ed, will not, it will not, will it not.
lb	lb (weight,) all be—by—been—able, ill be, heal-ed by, (all) will be, well (to) be—been.
lob	lobe, will not be, it will not be, will it not be.
ld	all—will do—day—die, it will do—die, will it do—die, ill—well do—does.
lod	load-ed, loud-er, will not do—die, it will not do—die, will it not do—die, (it)—will order (it), well ordered.
lg	willing-ly, all good—give—gave, will give—go, it will give—go, will it give—go.
lag	laying, all—will a—the good.
laj	large-r, all—will a—the just-ice.
lejb	legible-y, illegible-y, alledge-d by—to be.
len	lend-er, lean-ed, learn-ed-er-ing, it lends—leans-ed—learns, all—will he then.
lent	leant, learnt, all learnt.
lest	least.
lev	leave, levee, elevée, relieve-d, lever, will he have—ever.
levg	leaving, relieving.
levgs	leaving—relieving its—his—us.
long	long-er-ing, along, all along, will long-er.
lanj	language.
lijn	religion.
lijs	religious-ly.
lib	libel-led-ler, liable, library.

FORMS.	SIG.
libn	librarian, libel on, libel-led one—any—no, liable to one—any.
libt	liberty, liberate-d-or, library—libel-ler ought.
lat	late-r, latter, latitude, relate-s-d, it relates-d, all—will art, all heart-y, all—will a—the true, lay out.
lit	litter-ed, little, light-er-en, enlighten-ed, alight, loiter-er.
lon	loan, lawn, will not an—in—one—any—end—hand—hinder.
liv	live-d-r, alive, deliver-ed-er.
lot	lottery, will not yet, it will not yet, will it not yet.
lov	love-r, will not have—very—every, it will not have—very, will it not have—very.
lvb	all—will have been, will ever be, it will ever be, will it ever be.
ldn	all—well done.
lvdn	all—will have done, it will have done, will it have done.
lovdn	will not have done, it will not have done, will it not have done.
ls	ells, else, also, all (of) its—his—us, will its—his.
lt	will yet, it will yet, will it yet.
lun	London.
lust	lust-re-y.
lus	lusts, lustres, illustrious, loose-n-r, all—will use ill—well used.
lv	always, all (I) have, will have, it will have, will it have.
ly	all (of) you—your, will you—your.
m	em, hem, am, I am, ham, arm-ed-y, harm, him, them, more, may.
mm	more—may harm, more of them.
mo	mow-er, may not, it may not, may it not, I am not.
me	me, my, may he.
meo	may he not.

FORMS.	SIG.
moe	may not he.
mi	am I, may I.
mio	am I not, may I not.
my	may you.
myo	may you not.
ma	mayor, mare, mar-ry-ed, I am a—the, arm-ed—harm a—the, may a—the.
mans	manes, maintenance, mane, mania is—has.
mr	Mr.
mrs	Mrs., mistress.
maj	major, image-ine-d.
majt	majority, imagine-d it.
mast	master-ed.
mat	mat-ter, mate, mart-yr-ed.
matl	material-ly, mat-ter—mate—mart-yr-ed will.
manj	manage-d-r-ment, mange, manger.
mem	memorandum, member, remember-ed.
memg	remembering.
mema	memoranda, remember-ed a—the.
mems	memorandums, members, remembrance-r.
meme	memory, remember-ed me—my.
meml	memorial, remember-ed all—well.
men	mean-ing, mien, ment, meant.
mens	means, immense, mean-ing—meant its—his—us.
menl	menial, mental-ly.
met	meet, meat, metre, may he yet—at—out.
mett	meditate-d.
metah	meditation.
medm	medium, may he do more.
medt	mediate-or, immediate.
medl	meddle, medley, immediately.
medlg	meddling.
mid	midshipman, amid, midst, amidst.

FORMS.	SIG.
midl	middle.
min	mine, I am—am I to end—hinder.
ming	mingle-d-ing, mining, minding.
mise	misery, I am—am I to see, may I see.
mishf	mischief.
mishfs	mischiefs.
mishvs	mischievous-ly.
mins	mines, ministers, mine is—has, I am—am I to end its—his.
minst	minister, minister-ed, ministry, administer-ed.
minstsh	ministration, administration.
minstl	minstrel, ministerial-ly.
minstlt	ministeriality.
misb	miserable-y.
mis	Miss, miss, mists, mysteries, mice, am I its—his.
mist	mystery.
mists	mysterious-ly.
mit	might-y-er, mitre-d, moiety, admit-ted, am I true —too—yet—at—out, may I too—yet—at.
mb	I am to be—able-y, may be, it may be, may it be.
mob	I am not to be—able-y, may not be, it may not be, may it not be.
md	I am to do—die, it may do—die, may it do—die.
mv	I am to have—very—every, may (I) have—very —every, it may—may it have—very—every.
mov	move-d-er, moreover, I am not to have—very— every, may not have—very—every, it may —may it not have—very—every.
mvb	may have been, it may have been.
movb	may not have been, it may not have been, may it not have been.
mvsd	may have said.
movsd	may not have said.
mvnstd	may have understood.
movnstd	may not have understood.

FORMS.	SIG.
mt	might, it might, might it, I am true—too—at—out, may true-ly—too—yet—at, it may truly—too—yet—at, may it truly—too—yet—at, mentary-or.
mto	might not, it might not, might it not.
mtb	might be, it might be, may yet be, it may yet be.
mtob	might not be, it might not be, might it not be.
mus	mews, muse-d, amuse-d, much, must, it must, must it.
muso	must not, it must not.
musdev	(it) must endeavour.
musotem	(it) must not tempt—attempt.
musup	(it) must hope, much hope.
musoup	(it) must not hope.
mls	more or less, may all its—his.
mlple	multiply-ed.
mlplx	multiplication.
mn	man-ner-ning, men, many, mend-ed-ing, amended-ing, mind-ed-ing, magna-ni, main, mani, manu, muni.
mnmt	amendment, monument, men—many might.
mnmtl	monumental, man—men might well, men might all.
mntn	maintain-ed-ing.
mng	more than any thing.
mngls	more than any thing else.
mnm	many of them, many more, mend-ed-ing—amended-ing—mind-ed-ing him—them.
mnmgs	many more things.
mnn	eminent-ly, more than an—in—one—any.
mnfsn	magnificent-ly, munificent-ly.
mnfsns	magnificence, munificence.
mnspsh	emancipation.
mnspt	emancipate-d.
modt	moderate-d.

FORMS.	SIG.
modsh	moderation.
mol	moral, maul-ed, mole, mould-ed-er-ed.
molt	morality, moult-ed.
momt	moment-ary-ly.
momts	moments, moment of its—his.
mon	month, moan-ed-ing, mourn-ed-ing, morn-ing, I am not an—in—on—one—any—then—to end—hinder, may not an—in—on—one—any—then—end—hinder.
mons	months, monstrous, moan its—his, &c.
monl	monthly, I am not only, may not only.
mont	mount-ed, amount-ed.
montn	mountain.
montne	mountaineer.
montns	mountains, mountainous.
mos	most-ly, almost, Moses, I am not its—his, may not its—his.
mpot	import-ed-er, may pour out.
mpotn	important, may pour out on.
mpotns	importance, important to its—his.
mr	I am her—here, may her—our—ere—hear—here—hire—higher—err—error—horror.
msh	mission, motion.
mshe	missionary.
ms	mis, Miss, manuscript, I am—may its—his, more of its—his—us.
mss	Misses, manuscripts, miss its—his.
mul	mule.
mule	mules, multitudes.
mult	mulct-ed, multitude.
multm	multum.
musmt	amusement.
muth	mirth.

FORMS.	SIG.
n	en, inter, intro, un, an, Anne, in, inn, inner, on, one, any, end-ed, hand-ed, hind, hinder-ed, then, than, no.
na	nay, neigh.
nb	honorable-y, unable, enable-d, it enables-d, in—on—one—any—then—than—no able, then—than (to) be, one—than by.
nc	inc, ink, inqui.
ncst	inquest, in quest (of.)
ncstv	inquisitive-ly.
ncssh	inquisition.
ndot	undoubted-ly, in—one—any—no doubt.
nd	undo, handy, one does, then do—does, any—then—no day, India.
nod	node, knawed, in order (to.)
nes	niece, Nice, knees, necessary, then—than he is—has.
nesl	nestle, necessarily, then he is—has all—ill—well.
nest	necessity, niece—knees at—out, then—than he is—has at—out—true.
neth	nether, (in) neither, 'neath, in either, then—than he that.
ne	knee, nary, nery, near-ly, then—than he—eternal—eternity.
nf	an—one—any—no if—offer, in—on—one half.
nuf	enough.
nfme	infamy.
nfms	infamous-ly.
nfom	inform-ed-er, in—on—one—any—then—than no ferm-ed-er, inform-s-ed him—them, then if not (to) him—them.
nfot	unfortunate-ly, one—then—than fought, in—one—any—then—than fault-y.
1.	one, first (of all), in the first place.
2.	two, second-ed-ly, in the second place.
ng	knowing-ly, nothing, one—any thing, ning.
ngs	knowing its—his—us, nothing—one thing—any thing is—has—(of) its—his.

FORMS.	SIG.
ngln	England.
ngsh	English.
nj	hinge-d, injure-y, unjust-ly, injustice, in—one—any then—than—no Jew—joy—just-ly-ice, then—than justify-ed.
njs	hinges, injuries, injurious, injury is—has, one—any—no Jew, joy is—has, then joy—justice is—has, than Jews—joys, than justify its—his, then just as.
noj	knowledge, then not just-ly-ice, then not (to) justify.
nl	only, in—on—then—than all—ill—well, then will, one—any—no ill—will—well.
nlish	no alteration.
nmn	in—on—one—any—then—than—no man—men, in—on—then—than—many, in—any—no manner, in—any—then—than—no mind, then—than mend-ed—mind-ed, one—any—no more end—hand, one—any—no more then—than.
nmns	one—any—no man is—has, one—any—no more than its—his—us, any—no more ends—hands.
nn	an—any—no end, then—than end-ed, an—one—any inn—inner, in an—one—any—hand, on one—any—no hand, one end-ed—hand-ed-y.
nnv	in—any—then—than—no envy, no never, now (or) never.
no	now, know, Noah, know, end—hinder not.
non	none, now in—on—one—any—then—ended, know one—any—then.
not	note-d-ary, noted, nought, naughty.
nq	enquire-d-y, one—any—no queer—query—choir—quire—acquired—required—question-able, then—than acquire-d—require-d—question-ed.
ns	inns, ends, hands, hence, hindrance, answer-ed, in—on—end—then—than its—his—us, one—any—end of its—his—us, ness.
nsmt	instrument-al-ly-ity.
ncesn	incessant-ly.

FORMS.	SIG.
nsh	nation-al-ly.
nsn	ancient, ensign, instant-ly, innocent-ly.
nsns	ancients, ensigns, instance, incense, innocence.
nsnt	insinuate-d.
nsnsh	insinuation.
nss	ancestors, incests-uous, intercessor.
nsst	ancestor, incest.
nstan	understand-ing.
nstc	instruct-ed-or.
nstcv	instructive-ly.
nstx	instruction.
nste	industry.
ndus	industrious-ly.
nstt	instead (of), institute-d.
nstsh	institution.
nstn	uncertain, one—then—than certain-ly.
nstnt	uncertainty, one—any—no certainty.
nt	into, unto, in—on—than it, in—on—one—any—then—than—no true.
ntac	undertake-n-r, one—then—takes, any—then—than take.
ntuc	undertook, one—then took.
ntejb	intelligible-y, unintelligible-y.
nth	in—on—end-ed—hand-ed—hinder-ed—than this—these—those—their, end-ed—then—than there, one—any of these—those—their.
ntns	intense-ly, entrance, in tens.
ntnsh	intention, in—any—no attention.
nts	interests.
ntst	interest-ed-ly.
ntus	entrust-ed, in—on—one—any—no trust, one—any—no truce.
num	numb-ed, benumb-ed, number-ed, then—than number-ed.

FORMS.	SIG.
nup	in—one—any—then — than — no hope — happy, then hoped, any—then—than—no help, then —than helped.
nvcv	invective.
nvil	individual-ly.
o	not, oh !, owe-d, ho !, hoe-d.
oo	not otherwise, Oh oh !
ob	orb, Oh be, not be—by—able-y.
od	aud, odd, order-ed, not do—day—die—dye, not to do—die.
odb	audible-y, ordered by—(to) be.
og	owing to, not go—give-n, not (to) go—give.
oe	not he.
oi	not I.
oy	not (to) you—your.
ojn	origin, not (to) enjoy one—any, not just in, not just to one—any.
ol	hole, whole-ly, old-er, hold-er, hollow-ed-er, halloo-ed, owl, howl-ed, not all—ill—well—hell—heal-ed.
on	own-ed-er, hone, horn-ed, honor-ed, not an—in —on—one—any—then — end-ed — hand-ed — hinder-ed, not (to) end—hand—hinder.
onl	not only, not in—on all—ill—well.
onlst	not in the least.
os	hose, horse, house-d, hosts, owe—not its—his.
ostan	notwithstanding, not (to) stand—stain-ed—stay an—in—on—one—any—then.
ost	haunt-ed, not in—on—one—any true.
ot	out-er, aught, otter, hot-ter, haughty, not at—yet —true-r.
oth	oath, other, author, not they—this—these—those —that—their—there, not (of—to) this—these —those—that—their.
otl	not at all—will, not yet all—ill—well.

FORMS.	SIG.
ov	over, hover-d, however, not with—ever, not (to) have—vie—weigh—vary, not (of—to) every.
p	pr, per, pre, pri, pro, pru, po, por, pur, puri, para, peri, page, pay, prince-ly-iple-pal-ly.
pp	pages, people, popular-ity, proper-ly.
ps	peace, piece, pieces, princes-iples-pals, pay its—his—us.
pct	per cent.
pr	pair-ed, pay her—our—or.
prn	per annum, pay her in—on—one—any—then—than, pay or no.
pa	pear, pay—principally a—the.
pe	pea, pier, peer-ed, appear-ed.
pacl	practical-ly.
pasl	parcel-led.
pat	Patrick, patter, pate-d, part-ed-y.
patcl	particle.
patn	patten, pattern, partner, part in—on—any—then.
patnsh	partnership.
pav	pave-ior, pavée, pave-d the way.
pb	payable, parable, proper to be.
pbc	parabolic.
pob	probable-y.
posb	possible-y.
pen	penny, pain-ed, pen-ned, depend-ed.
peng	pending, depending.
penpn	penny in the pound.
pent	pendant, dependant, dependent.
pesdn	precedent, president.
pesdns	precedents, presidents.
psedns	precedence.
psev	persevere-d.
pesn	person, peasant, present-ly, peace in—then—than.

FORMS.	SIG.
psns	persons, peasants, presents, presence.
psens	present its—his.
pesnl	personal-ly.
pet	petty.
pin	pine-d, pint, point-ed.
pinle	pointedly.
pinn	pinion, opinion.
pit	pity piety
piv	privy deprive-d.
po	paw, poor, pour, power, pay not.
porte	poor rates.
pon	upon, pond-er-ed, pound-ed-er, pawn-ed, pay not an—in—on—one—any—then.
pot	pot-ted-ter, poet, pout-ed, pay not at—yet.
potc	poetic-al-ly.
pots	protests.
ptes	protest *(the verb)*.
potsn	protestant.
povb	proverb-ial.
pu	pew, pure-r.
pub	public-ly-icity.
pubsh	publish-ed-er.
pun	puny pudding, prudent-ly, pugn.
puns	prudence.
pdensl	prudential-ly.
pups	purpose-d.
pd	paid, per—pay day.
pf	proof, pay off—for.
pfc	perfect-ed-ly.
pfx	perfection.
pj	prejudice-ial-ly, pay just-ly.
pjs	prejudices, prejudice is—has, prejudicial to its—his.
pla	play, pay all the.

FORMS.	SIG.
plag	plague-d, playing, play thing.
pli	ply-ed, apply-ed.
pm	pay him—them.
pme	pay me.
py	pay you.
pmt	payment, parliament, paramount (to).
pnons	pronouns, pronounce-d.
prie	price-d-s, prise-d.
pros	prows, prose-d-r.
ppa	prepare-d.
ppag	preparing.
pplx	perplex-ed.
pplxt	perplexity.
ppsh	proportion.
ppssh	proposition, preposition.
psev	perceive-d, preserve-d-r.
psvsh	preservation.
psh	passion.
psht	passionate-ly
pss	possess-ed-or.
pssh	possession, position.
psen	present-ed, principle—principal is seen.
pspecv	perspective, prospective-ly.
ptic	particular-ly.
pticz	particularize.
ptc	protect-ed-or.
ptcs	protectors, protect-ed its—his—us.
ptx	protection, pretext, pretexts.
q	qu, queer, query, acquire-d, require-d, quest-i quisitor, question-able.
qn	queen, quaint-ly, acquaint-ed, acquire-d — r quire-d an—in—on—one—any—then—no, acquire an—one—any—no, acquired—requir than.

FORMS.	SIG.
qnt	quantity.
qt	quit-ted, quite-d, quiet-ed, quote-d, quart-er-ed.
r	re, her, or, hor, horri, our, hour, year, are, ere, e'er, air, aer, hair, heir, ear, hear-er, era, here, here are, err, error, horror.
rle	hour-ly, yearly, here (are) all he, or—here will he.
rs	hers, ours, hours, years, airs, hairs, heirs, ears, hearers, eras, errors, horrors, are—ere its—his, hair of its—his, heir to its—his, hear its—his, here (are) its—his, error—horror of its—his.
rg	hearing, earing, airing, erring, her—our—are—hear—here—here are good, or—here give-n—gave—go, or—are to give—go.
rea	area.
recn	recon-ed-ing.
rel	real-ly, reel-ed.
relt	reality, reeled out.
rech	reach-est-es-ed, wretch-ed-ly.
ren	rend, render-ed.
rent	rent-ed-er.
resn	reason-ed-er.
resnb	reasonable-y.
resng	reasoning.
rifl	rifle-d.
rij	ridge-d, original-ly-ity. (See *ojn.*)
rit	writ-ten-er, right-ed-ly, aright, riot-ed-er, her—or—our—are right—written.
rrit	hear aright, here (are) right—riot.
ro	row-ed-er, raw, or—are—hear—err not.
rol	roll-ed-er, role, royal-ly, are—hear not all, are not ill—well.
rolt	royalty.
rot	rout-ed, rot-ted-en, rote, wrote (it), (it) wrought, or—are not yet—true-ly.

FORMS.	SIG.
rotsh	rotation.
ruf	rough-ed-er, roof-ed.
rul	rule-d-r-y.
rum	rummer, room-y, rumour-ed.
run	run-ner-ning, ruin-ed.
rut	root-ed.
rcn	recommend-ed, er can, are common-ly in—on—ended—handed.
rcndsh	recommendation.
rcnt	recommendatory.
rf	hereof, her—or—our offer-ed—half, or if—for—from, are off-ered—to offer, hear—here—here are half, here (are) offered—to offer.
rh	or—here (it) had, are had.
rj	her—or—our—here Jew—joy—enjoy—just-ly-ice, or—here justify-ed, are just-ly-ified—to justify.
rjx	her—or—our justification.
rn	herein, her—our end—hand, or an—in—on—one—any—then—end-ed—hand-ed—no, hear an—one—any, here—then—end-s-ed.
rr	her—our hour—year—ear—air—hair—error—horror, or her—our—hour—year—ear—hear—are—air—hair—err—error—horror, hear her—or—our, here her—our—err—error—horror, here are her—our.
rrs	her—or—our—are hours—years—ears—hearers—errors—horrors, are to hear its—his, or hear its—his—us, or here its—his, here are hours—years—errors—horrors.
rsh	her—our ship, or—here shall.
rsl	herself, or—here it—he is—has all—ill—well.
rsls	ourselves.
rsol	resolve-d, or it—he is not will—well, here is not all.
rsul	result.
rsuls	results, result of its—his.

FORMS.	SIG.
rslsh	resolution.
rsev	receive-d-r, reserve-d.
rstsh	restitution, restoration.
rtbsh	retribution.
rth	or—here they—they are—this—this is—these—these are—those—those are—their—there are, or there, here and there.
rw	reward, it rewards-ed.
rws	rewards, (it) rewards-ed its—his—us.
rx	her— or — our — here extra — extraordinary — cross—Christ — action, or—are—here crossed —occasion-ed, are extra—extraordinary.
s	es, is, as, has, it is—has, its, his, us, so, yes.
ss	(it) is—has its—his, (it) is to its—his—us, so is (it), so is—has—its—his, so so, yes yes, yes it is —has.
sss	so (it) is—has its—his.
so	sow-ed-er, sour, sore, soar-ed, sorrow, (it) is—has not, (it) is not (the case).
sos	source, souse, sauce-y, sorrow is—has, (it) is—has not its—his, is—has (it) not its—his, it is not to its—his—us.
soss	sources, sauces, saucers.
sb	(it) is—has been—to be—able-y, its—his able, so by—been able-y—be it.
san	sand-y, sane, sani, sancti.
sant	sanity, sanctity, his aunt, it is—has ante.
sav	save-ior, savor-y, salve.
sat	satis, satyr, sate-d, it is—has—its — his art — hate-red.
satrt	saturate-d.
sac	sack-ed, sake, sacred.
sacltk	sackcloth.
salt	salutary, psalter.
se	see, sea, sary, sery, sory, is—has—so—yes he, it is he—eternal, is—has eternity, its—his eternal.

FORMS.	SIG.
sen	seen, scene, send, ascend-ed, sent, scent, ascent, see an—in—on—one—any—then.
set	set-tee-ter, seat-ed, assert-ed.
sep	separate-d-ly.
sed	seed.
sedg	exceeding-ly.
sepb	separable, separated by.
seps	separate its—his—us.
sepsh	separation.
sev	serve-d-r, sever-ed, severe.
sv	soever, (it) is—(it) weighed—with—ever—every—to have—weigh, its—his way—every, so with—every—have—I have, yes I have.
sevl	several-ly, servile, serve-d all—ill—well.
sevt	severity.
sib	(it is) desirable-y.
sing	sing-ing-er-le-ular-ly.
sins	since, science, (its—his) sins—signs, sign of its—his.
sinss	sciences.
sist	sister, assist-ed (it), it assists-ed (it).
sis	sisters, sighs.
sisns	assistance.
sistud	sisterhood.
sit	sight-ed, cite-d, scite, situate-d.
sitsh	situation.
sob	sob-bed, sober-ed, (it) is—has not been (the case)—to be—able-y, it is not by.
soj	soldier, (it) is—has not joy—just-ly-ice—to justify.
solv	solve-d, resolve-d.
solvg	solving, resolving.
solt	salt-ed-er, solitary.
soltt	solitude.
som	some, sombre, (it) is not (of—to) him—them—more, is it not (of—to) him—them—more.

FORMS.	SIG.
su	sue-d, issue-d.
suf	suffer-ed-er, suffice-d-cit, sufficient-ly-cy, (it) suffices-ed.
sufb	sufferable-y, sufficiently able, suffered—sufficient to be.
sufg	suffering, sufficing.
sufo	suffer—suffice not, (it) suffers-ed—suffices-ed not.
son	sound-ed-er, it is owned—to own, its—his own-er, (it) is (it) not on—in—on—one—any—then.
sub	subordinate, subaltern, suburb, subscriber.
subs	subalterns, suburbs, subscribers, subordinate to its—his.
subsh	subscription.
subsns	substance-tial-ly.
substt	substitute-d.
suc	suck-er, circ-ular, sook.
sucl	suckle-d, circle-d, encircle-d.
sucm	circum-stance-tial-ly, sook him—them.
sum	summer, assume-d, (it) sue-s—issue-s him—them, (to) sue him—them—issue them.
sudm	(it) sued him—them—issued them.
sult	sultry, sultory.
sun	sunny, soon-er, as soon, Sunday.
snlt	sooner or later.
sup	super, sup-ped-per, superior.
sups	suppers, superiors, superior to its—his.
supl	supple, superior to all.
sple	supply-ed.
supx	supplication.
suptv	superlative-ly.
sfus	suffuse-d.
sss	success, as—so—yes it is—has its—his.
ssss	successes.
ssed	succeed-ed.
sssv	successive-ly.
sssf	successful-ly.

FORMS.	SIG.
sh	she, shall, it shall, shall it, sure-ly, assure-d-ly, (it) is—has sure-ly—assured-ly, its—his sure, ish, ship, shire, asion, esion, iesion, ision, osion, usion, ation, etion, ition, otion, ution.
shb	shall be, it shall be, shall it be.
shob	shall not be, it shall not be, shall it not be.
shd	should, it should, should it, should do, it should do, should it do.
shdb	should be, it should be, should it be.
shdob	should not be, it should not be, should it not be.
shdvb	should have been, it should have been.
shdovb	should not have been, it should not have been, should it not have been.
sho	pshaw! shew-ed, shore, ashore, shall not, it shall not, shall it not.
shon	shone, shorn, ashore in—on—any—then, shall not an—in—on—one—any—then, it shall not in—on—any—then, shall it not on—then.
scet	skirt-ed.
scov	discover-ed-er-y, it is—has covered.
sclam	exclaim-ed, (it) is—has (it) claimed—to claim, its—his claim.
sclmsh	exclamation.
scus	excuse-d, discuss-ed, (it) is—has (it) accused—to accuse.
sd	said.
sde	said he.
sgus	disgust-ed.
sl	self, itself, (it) is—has (it) all—ill—well.
slav	slave-ry, its—his slave, (it) is—has (it) all the way.
slavs	slaves, its—his slaves, slave-ry is—has.
slavsh	slavish, (it) is—has (it) lavished—to lavish.
sm	ism.
smns	as—so man's—men's—man is—has, as many as.
mus	as much as.

FORMS.	SIG.
sn	(it) is—has (it) in—on—one—any—then—no—ended—hindered—to end—hinder, as—so in—on—one—any—then—ended—hindered—to end—hinder, cean, cian, sian, tion, tient.
spes	specie, species, disperse-d, is—as—has—it is—has—is—has it—its—his—so peace—pease—appeased—to appease.
spess	specious-ly.
spesl	special-ly, especial-ly.
spis	spies, despise-d-er, spy-ed—despise-d its—his.
spos	suppose-d, dispose-d-r, spouse, (it) supposes-d—disposes-d, (it), (it) is—has (it) supposed—to suppose—pause, so pause-d, its—his paws.
spec	speak-er, speculation, suspect-ed.
specv	speculative-ly.
spach	dispatch-ed, (it) is—has (it) patched—to patch.
spen	spend-ing, spent, suspend-ed, (it) is—has (it) penned—pent—spent—to pen—spend, its—his pen-ny.
spit	spite, spirit-ed, spirit-ual-ly-ity, it is piety—a pity (that), its—his pity—piety.
spla	splay, display-ed, (it) is—has (it) play-ed, its—his play, as—so played.
sq	(it) is—has—as (it) acquired—to acquire—required—to require—questioned—to question, its—his acquired—required—question, it is a question—questionable, so questionable-y.
sqr	square-d, squire, Esquire, (it) is—has (it) acquired required (of) her—our.
sr	Sir.
sst	society, associate-d.
ssh	association, so she—shall—sure-ly.
stat	state-d, statuary, strait, straight.
stsh	station-ed-ary-er-y.
stan	stain-ed-ing, sustain-ed-ing, ascertain-ed-ing, stander-ing-ard, strand-ed, (it) is—has (it) tanned—to tan—stand.

FORMS.	SIG.
s'	saint-ed-ly, Saint, street.
st	(it)is—has (it) true—yet—at—out.
str	strong-er, strength-en-ed.
setn	certain-ly, set—seated in—on—one—any.
stuin	it is two to one.
stenn	it is ten to one.
sted	steed, stead-y, instead.
stinsh	distinguish-ed.
sw	swear, (it) is—has (it)—a—so worded—warded —awarded—to wear—word — ward — award, so word—ward—award.
swo	swear not.
sx	(it) is — has (it) extra-ordinary — Christ — crossed — to cross —excepted—to except—action —occasioned—to occasion, as — so extraordinary—Christ—cross-ed—to cross—occasion.
sz	(it) is—has (it) ease-y-ly, its — his — as — so ease-y-ly.
t	tra, trai, tre, trea, tri, trou, tru, true-ly, to, too, it, yet, at, out (of), (it) ought, ought it, ti, ty, ity, ter, tery, tary, tory, try, ture, tury.
to	tow-ed, tower-ed, tore, (it) ought (it) not.
tb	yet (to) be—been, (it) ought—ought it to be.
tob	tolerable-y, yet—ought not to be.
tv	outweigh-ed, (it) ought—ought it to have—weigh —vie, yet I have—(to) have—weigh—vie—it weighs-ed—vies-ed, out of very.
tov	(it) ought—ought it not to have—weigh—vie, yet not (to) have—weigh—vie.
tvb	(it) ought—ought it to have been, yet have been —to be.
tt	yet at—out (of)—ought, out of it—too—true, tude.
tab	(at) table-ular, at—yet the able.
tac	take-r, tack-ed, attack-ed, track-ed, attract-ed.
tuc	took.

FORMS.	SIG.
tacv	attractive-ly, take away, attack with.
tx	attraction, taxation, too extraordinary, at—yet—out (of)—ought extra-ordinary—cross—Christ, yet crossed, ought (to) except, yet—out (of) action, yet occasion-ed, ought (to) occasion.
taca	take care, take—attack-ed—attract-ed a—the.
tacr	take—tack-ed—attack-ed—attract-ed her—or—our.
tech	teach.
techb	teachable.
tsh	tuition, too sure, yet—ought she, yet shall—surely, ought surely—(to) ship.
tancl	tranquil.
tanclt	tranquillity.
tanclx	tranquillize-d.
tavl	travel-led-ler.
tem	tempt-ed, attempt-ed, true—yet he may.
temsh	temptation.
teml	temple-ar.
ten	tend-ed-er-ed-ly, attend-ed.
tent	tent-ed-er, tenant-ed, attendant, ten too—true—at—yet—out—ought.
tenl	tendril, ten will, attend-ed all—well.
tunl	tunnel, ton—tun will.
teljns	intelligence.
tic	thick-er-en-ed.
ticl	tickle-d.
tinc	think-er, tinker.
tinol	tincle.
tim	time-d, at a time, true—yet I may.
tifl	trifle-d-r.
tin	tin-ned, tiny, tyrant, true—yet I ended—hinder-ed, ought I to end—hinder.
tit	tight-en-ed-er, trite.
titl	title-d, entitle-d, tittle.

FORMS.	SIG.
toch	torch.
tuch	touch-ed.
toc	talk-ed-er.
tocu	talkative.
tot	totter-s-d, taught, yet—ought not true, ought not yet.
tfro	to and fro.
tfls	true or false.
th	they, they are, this, this is, these, these are, those, those are, that, their, there, there are, true—yet (it) had.
tho	though, this is—these are—those are not.
trno	true or no.
tsm	truism.
tlst	at last—least, yet last—lest—least, yet all—will its—his true.
tm	at—out of — tie—try him—them, true—yet to him—them—(it) may.
tusc	transact-ed.
tusx	transaction.
tssh	transition.
tuspe	transpose-d.
tuspsh	transposition.
tuspt	transport-ed.
tuspish	transportation.
tntv	attentive-ly—(to).
tush	attention.
tlh	tooth, truth, at—yet—ought this—these—those—that—their, yet—ought they.
trud	intrude-d-r.
trusv	intrusive-ly.
u	yew-er, hew-ed-er-n.
ud	hood-ed.
um	hum-med-ble-y.

FORMS.	SIG.
un	uni, under, oon.
up	appre, appro, oppor, hap, hyp, hope, happy, help-ed-er.
ur	hurry-ed, hew our.
us	(of) use, use-d, to use.
v	av, ava, ave, ev, eve, va, vi, (I) have, we, way, away, weigh-ed, vie-d, with (it), very, vary, vory, eive, ieve, ive, ver, wise.
vv	have we—weighed—to weigh — vied—to vie—varied—to vary, (I) have weighed—to weigh—vie, we have—weigh—vie—very—vary, away — weigh-ed — vie-d with, weigh very, (it) weighs-ed—with very.
vb	variable-y, (I) have—ever been—to be—able-y, we be, way to be, with able, very able-y.
vob	(I) have not been—able-y.
vl	withal, (I) have—we—with all—ill—well, weighed all, very ill—well.
val	vale, veil-ed, avail-ed, valley, (I) have hailed, we hail-ed, with hail—ale.
valsh	valuation.
volsh	volition.
vans	advance-d.
vanse	advances, advance-d its—his.
vant	vanity.
vent	vent-ed-ure.
venj	venge, avenge-d-r, revenge-d.
vel	veal, reveal-ed.
vest	vest-ry-ure, invest-ed-iture.
vol	vowel, volley, volume, (I) have not all—ill—well.
vlmns	voluminous.
vij	village-r, have I just-ly.
vijl	vigil.
vijln	vigilant-ly.
vijlns	vigilance.

FORMS.	SIG.
voj	voyage.
viz	videliect, namely, have I occasion-ed.
vis	vice, voice, advise, advise-d-r.
visb	visible-y, advisable.
vot	vote-d-r, (I) have not yet—too.
vups	voluptuous, (I) have—with—very hopes—helps—helpers.
vuj	verge-d-r.
vut	virtue.
vuts	virtues, virtuous-ly.
vnj	vantage, advantage.
vnjs	advantages, advantageous-ly, advantage of its—his—us.
vp	(I) have (to) pay—principally, we pay—principally, with pay—princely, very principle.
vrs	avarice (is—has,) (I) have to—we hear its—his, very hour—year of its—his.
vris	avaricious-ly.
vs	various-ly, ways, (I) have—weigh-ed—with its—his—us.
vt	without, verity, variety, (I) have true-ly—at—yet, we true-ly—at—yet—ought, very true-ly.
vex	vex-ed-ation.
vx	vacation, vocation, avocation, (I) have—we crossed—occasion-ed, with Christ, very action—occasion.
vz	(I) have—ease-ed-y-ly, we ease-d-ily, with ease-d-y, very ease-y-ily.
w	was, it was, were, it were, were it, word-ed, ward-ed-er, award-ed.
wo	woe, war-red-rior, wore, (it) was—were (it) not.
wa	ware, wear-er.
won	worn, (it) was—were (it) an—in—on—one—any—then—no—ended—to end—hindered—to hinder.

FORMS.	SIG.
wun	won-der-ed-ing, wound-ed.
ww	wayward, (it) was—were (it) worded—to word—warded—to ward—awarded—to award.
ws	words, wards, awards, (it) was—were (it)—worded—award-ed (to) its—his, it was—award-ed (to) us.
wd	would, it would, would it, (it) would—would it do—die.
wud	wood-y-en.
wdo	would not, it would not, would it not.
wdb	would be, it would be, would it be.
wdob	would not be, it would not be, would it not be.
wdvb	(it) would—would it have been—to be.
wdovb	(it) would—would it not have been—to be.
we	was he, it was he, was it he, were he, it were he, were it he.
wh	who, who are, whom, whose, whose are, which, which are, what, where, where are, wherever, was had, were had.
wk	work-ed-er, week-ly, weak-er.
wok	woke, awoke, walk-ed-er.
woh	wish-er, worship-er, (it) wishes-d—worships-ped.
wst	west-ern-erly.
wens	West Indies.
wenmn	westindiaman—men.
wan	wane-ing, warn-ed-ing, want-ed-ing, wand-er-ed-er.
wat	what, wait-ed-er, water-ed.
wet	wet-ted-ter, wheat.
wel	well, weal, wheel-ed.
wen	when, went, wean-ed.
wic	wick-er, wick-ed-er, wicket.
wil	while, wile-y, willow.
win	win-ner-ning, winnow-ed, wind-ed-ow, wine, wind-er, whine-ing.
wint	wint-er-y.

FORMS.	SIG.
wul	wool-ly, world-ly.
wus	worse, worst, woo its—his.
wust	worsted, Worcester.
wush	Worcestershire.
wt	white, weight.
wt	(it) was—were (it) true-ly—at—yet—out.
x	ex, extra, extraordinary, cross-ed, across, Christ, except-ed-ion, action, auction, accession, occasion-ed, ection, iction, oction, uction, exion, uxion, acation, ication, ocation, ucation, ecution, ocution, ictation, uctuation, agation, egation, igation, ogation, ugation, axation, exation
xs	extras, extraordinaries, crosses, Christs, Christ's, actions, occasions, cross its—his, (it) crosses-d its—his, except (of—to) its—his, exception—accession to its—his, action—occasion of its—his, (it) occasions-ed its—his.
xse	excess, actions of its—his.
xsev	excessive-ly.
xsse	excesses, excess of its—his.
xv	extraordinary way, except—occasion to have—weigh.
xbt	exhibit-ed.
xbsh	exhibition.
xc	exact-ed-ly, extraordinary act—character.
xx	exaction, execution, execration, extrication, extraordinary action—occasion, except to occasion.
xcit	exact height.
xcit	excite-d, (it) excites-d.
xcat	execrate-d, extricate-d.
xcut	execute-d, extraordinary—cross cut.
xl	exile-d.
xol	exalt-ed, (it) exalts-ed.
xul	exult-ed, (it) exults-ed.

FORMS.	SIG.
xost	exhaust-ed, (it) exhausts-ed.
xm	exempt-ed, example, except—occasion (to) him —them—more.
xmsh	exemption.
xmf	exempt-ed—(it) exempts-ed half.
xmfe	exemplify-ied.
xmn	examine-d, (it) examines-d.
xn	christian, cross-ed—across one—any, except—occasion an—one—any—no—to end—hinder, except in.
xnt	christianity.
xpens	experience-d, (it) experiences-d.
xpns	expence.
xpnss	expences, expence of its—his.
xpnsv	expensive-ly.
xpes	express-ed, (it) expresses-d.
xpsv	expressive-ly.
xpsh	expression, exposition.
xis	exist-ed, (it) exists-ed.
xsis	excise, exercise, (it) exercises-d.
xsiss	exercises, excise—exercise is—has, exercise of its —his.
xed	exceed-ed-ing-ly.
xet	exert-ed.
xt	exit, action—occasion ought.
y	why, ye, you, your, you are.
ys	yours, you are its—his—to us, why yes.
yo	yellow-er, why not, you are not.
yg	young-er, why give-n—go—(it) gives—gave—goes, you give—gave—go, you are given—to give—go, your—you are good.
z	ease, easy, easily, ise-d, ize-d.

This "Method of Writing" is fully exemplified and proved in the conduct of the following Tale.

THE INDIAN COTTAGE,

A TALE.

BY BERNARDIN SAINT PIERRE.

Bor 30 rsg asstngshlitrat wfomtln whntuc vist avsrejns faglob nqstnfomsh nvdpatmt sins, vavu litmnkn &macmup. Axpenss thsst wbdfra bsubscipshs ctibt bmuchns, pes, bps, aunvsts arolfaml &evn bsevlsovns fanothurop. Thlitrat w 20 no, &arolsstln hfunshchm vavol, ctangalist faqs whthw pcunss. Thqsmontno 3500. Thothwldif fchfatavls, &daptacon whthwbotvist, thwlcovchoth nchamn, thalit dfusovn musneslvxten tlaoths. Apesdn farolsst, whhdronmup vaadscolgs wpfosensb thaxplnsh ndifc fqndpen nasolshnoth, &thgantnhwhpsd; sthvmbl-

ed nasechtth musfathn vcdvtfusmaj. Nshot, usavxpshs mplibapesdn nthnstxs, wamosplenedfs thnshhvrec fapupspmotg genoj; wh, ead, wasufpfanest cdemclssts, ranj &mbodatths dspesov aolxtenfauth.

Bbbgpvidv thvolqs, chfalentavls wcompuchs bav amosnsncops fabib, &arastmssvk, rtlst spanpens pcu acretcopsfm. Fthpups asubstafun hpculm letsrcndsh taesls, minsts, &mbasds gratbritn naplass thwvist; &whwstilmusfl, gbilsxchanj, ndos bamosmnen bancsnlun.

Amoslenthdrs, whnstudaebru, rbic, &ndulanjs, wsenovlan taesns, acradlvat &vsins. Fuswenoln, &vist sussv asingogmsdam &asindort; nfrans, asobon, aacadmesinss tpars; nitle, agratnocadmes, musems, &libs; mongarest, amusemflons, alibstmac tvens, &thfavatcn trom. Wil nalasmnshcit, wncetn wethshdgspan, csul afamsunvest salmanc, bfoepsedtaest; bbgfrad fancssh, edtmnmbac dcftuc.

Rprcstanopl, whnfndpmitm, fmune, nspeclabks namoscstsofi. Lvg atucsh metoplis wenejp, &afvistg acops, amarnits montlibnus, &amoncs montcosn, ctinsjune sana nrabe, &afw spaan, kabar, deli &agra. Tlenth, afapegnsh 3 rs, erivnabancs faganjs tbnas,

aathnsnd, whecfer vabramns. Scolx nsndshs, rijnlwks, ramss, cops, xtcs, &ntshsvk, bthtim, xednmntud ngthhvbmad bnnvil. Sufsa thfom 90 pacjs wgtgeth 9540 lbsvdpis. Wnapinmbacg flon vthrichcagnoj, ovjtvgxedaups farolsst wenavsimplflx cvetlspleshs ntmotfx.

Ecsidth afvgcfer vajushrabis, apotsnmins, acathlcdrs, acadmisnspars, lacrusc, faarcads, & 24 m famoslbrat callmesitle, agrecpaps, atucshmols, aamennvebes, apsnseds &cass, aarbshecs, ansnparses, andnpandcs, sffvglusdat nnfa 3500 qs farolsst, hnlctibt mulplidots reltvm; &, sthwlccvchoth, arsul wavrves faluspesdnsd; namle, aobscutnsolsh daeaevdnsnoth; aplanstths hbcqtpobmatel, &wevnmposb dscovasingn nthvaslabrn edicanss &othots.

Adr fomthjujmt fagensve. Mongthqs w200 natholj faebrus; 480 nthfadifcnns fagrec &romshchs; 312 nansnlinjfabramns, 508 nasanscrit rsaclanj: 3 napesnstat fanshsnd; 211 nacomsfangsh nnd; 719 nansnmonmts nailnlfanta rsalset nebomba; 5 nantict fawul; 673 narjin mbgris, &napopts fabzoa; 1 natnxmncos facurn fandnosn, whflo 6 mos twaest & 6 mos twawest; & 387 nasoss & prodclnndshs faganjs. Nthx adr wviscle bav lanfomshecd, reltv tasoss &ndshsfanil, whfsmncens,

ed nasechtth musfathn vcdvtfusmaj. Nshot, usavxpshs mplibapesdn nthnstxs, wamosplenedfs thnshhvrec fapupspmotg genoj; wh, ead, wasufpfanest cdemclssts, ranj &mbodatths dspesov aolxtenfauth.

Bbbgpvidv thvolqs, chfalentavls wcompuchs bav amosnsncops fabib, &arastmssvk, rtlst spanpens pcu acretcopsfm. Fthpups asubstafun hpculm letsrcndsh taesls, minsts, &mbasds gratbritn naplass thwvist; &whwstilmusfl, gbilsxchanj, ndos bamosmnen bancsnlun.

Amoslenthdrs, whnstudaebru, rbic, &ndulanjs, wsenovlan taesns, acradlvat &vsins. Fuswenoln, &vist sussv asingogmsdam &asindort; nfrans, asobon, aacadmesinss tpars; nitle, agratnocadmes, musems, &libs; mongarest, amusemflons, alibstmac tvens, &thfavatcn trom. Wil nalasmnshcit, wncetn wethshdgspan, csul afamsunvest salmanc, bfoepsedtaest; bbgfrad fancssh, edtmnmbac dcftuc.

Rprcstanopl, whnfndpmitm, fmune, nspeclabks namoscstsofi. Lvg atucsh metoplis wenejp, &afvistg acops, amarnits montlibnus, &amoncs montcosn, ctinsjune sana nrabe, &afw spaan, kabar, deli &agra. Tlenth, afapegnsh 3 rs, erivnabancs faganjs tbnas,

aathnsnd, whecfer vabramns. Scolx nsndshs, rijnlwks, ramss, cops, xtcs, &ntshsvk, bthtim, xednmntud ngthhvbmad bnnvil. Sufsa thfom 90 pacjs wgtgeth 9540 lbsvdpis. Wnapinmbacg flon vthrichcagnoj, ovjtvgxedaups farolsst wenavsimplfix cvetlspleshs ntmotfx.

Ecsidth afvgcfer vajushrabis, apotsnmins, acathlcdrs, acadmisnspars, lacrusc, faarcads, & 24 m famoslbrat callmesitle, agrecpaps, atucshmols, aamennvebes, apsnseds &cass, aarbshecs, ansnparses, andnpandcs, sffvglusdat nnfa 3500 qs farolsst, hnlctibt mulplidots reltvm; &, sthwlccvchoth, arsul wavrves faluspesdnsd; namle, aobscutnsolsh daeaevdnsnoth; aplansttths hbcqtpobmatel, &wevnmposb dscovasingn nthvaslabrn edicanss &othots.

Adr fomthjujmt fagensve. Mongthqs w200 natholj faebrus; 480 nthfadifcnns fagrec &romshchs; 312 nansnlinjfabramns, 508 nasanscrit rsaclanj: 3 napesnstat fanshsnd; 211 nacomsfangsh nnd; 719 nansnmonmts nailnlfanta rsalset nebomba; 5 nantict fawul; 673 narjin mbgris, &napopts fabzoa; 1 natnxmncos facurn fandnosn, whflo 6 mos twaest & 6 mos twawest; & 387 nasoss & prodclnndshs faganjs. Nthx adr wviscle bav lanfomshecd, reltv tasoss &ndshsfanil, whfsmneens,

ngajatnsh falennurop; bethot ththsubjc hbsuf-scus, &thwrrelvn smish. Noehbtan, ponvraj, 5 difsolshs ehfaqs pposbarolsst; whgfaol 3500 qs, atotl 17500 anss; &sposg thchs 19 colgs shdbrgomsmn, arolsst wdcsqnvrsol 350000 difcs, bfo thcdstablsh nsingtth nasoldbas. Thustholcolx, nstedmacg chppssh cvejtw-nccent, cgthnstxs, wd, con, cosm dvejfchoth, vtnpsbt poxmatgm. Nothflx licvgadr gratnsns. Wth, ththoehmpli nslabosnvsxs laculnsscon, &aplitns fwhwmnnstinsh, ehtmad mplacbn-mes fladrs vwhhag. Watnsde, cnsecu apsme-conmn, n, stedtth, ibrgm, nme 90 bals, nusub-jes dot &sput?

Ewnapinmbacg fngln, vamndvid btwen-pplxt &sgus, nabramns bnas nfom thasup-bramnfacclbt pgodjagnot, sit nacostorixa, nasesho, nenfamoths faganjs, wloncbsolvg laqs farolsstlun. Ew, ntth, amosfomspandc rdr thvwedf; ppccsulm flpatsnd, &evn fvsoth rejensase.

Angshdr medlsett fcaleut, &plitapofs fan-gshesndco tthplas, wh, faonsnsh, &aglofasinss, gm, fscvansjagnot, apalncn, vnong crimsnslk, vgoltosls, & 2 rlas vigsculs, rbas, 4 mnch; 2 pots, awatca, acarfeshmts, apipba, a psolba, screnmfasunbd, amasalce, rtochba, fanit, awudcut, 2 cucs, 2 camls, &thgids, caspovshs

&sbagj; 2 runs nonsproch; 4 sepis, rajputs, montnpsnhoss, scotm, &astanba vastan, nwhwspla amsnglu. Ywdvtacadr, vsplenecpj, fsomdputajn fandco; bthwthdif, th, stedrsevg, adr wcommacpesns. Ssocusme peremtnnnd, bfopsns dinfistshs, agovngm, tanshxpns, abutfltelscp, &apsncapt, fachefabramns, somnfsndress fswif, & 3 ps chintaft, red, wt, &yo, macscafs fsdcipls. Acamlsbgladu vthpesns, adr settnspalncn, vabkfarolsst.

Bav, ecsid, whq eshdfusput taehefabramns jagnot, wetheshdbgnvn fa 368, thlat tasoss &ndshns faganjs, rthcseng altent &freurns fandnse, whmtctibt twascov fasoss &prodclmovmts faosn ovaolglob; bthothqwdvb imntsgfiscs nlanqs madfsmnajs reltvtasoss &nndshs evnfanilsl, hotgajatnsh falitraturop. Ethfpfer ntegtabramn naunvslt fadelj, whsxsit smnsputs; rgbacstilfath, &nq wethbt thasun, sevltms altscos, &risnawest &setnaest, cgtatdsh fapresejp rcodbrodts; rqmcseng aperd facrshfawul, whandns gnntict sevlmlnsrs. Somtms thotwdb musfl csulm ponabesfomgmt fansh, rponaritsmn, whncodxis nncon; bthlasqs wonsbk.

Ov, sdadrmsl, ishdtincvisb, nafusplas, ascandnpandc osposbscovtth; ffthbdn bmnsresn, asiv ithtbdevg fint, resnvnvnvil. Im-

usthfascm, whtthsbsot; ffsnbks, thledicn-noth: &las, wethtth shdbcmncatmn, fnsun-dymacm qanvt, nysemtvansvy. Th 8 plim-neqs wothotf brluspesdn. Fabramnjagnot cnsolm, ishpssak tlasinss; &whstilmsib, ish-livnps vlawul.

Nthmn adˢresnvmsl. Afajun 10 ds, rech-ashos fagufbngol, &metagratnopp rtung-fjagnot, &xtolg anojfachef fapandcs whthhb-csul. Na 11 d, tsunris, epsev afamspgod jagnot bilnaseshos, whovluc vsiredwols, &-sgalres, sdoms &sturts wtmab. Rosfacent 9 vnusvvedntres, whbranchf twasamno kgdms. Chthvnusfom fadifspestres, faarec-pam, atec, acoco, amango, alatner, acamf, abambu, abadmer, &asandl, &ledtweelon, golcon, rabe. pse tbet, chin, ava, sim, &ailns-fandnosn. Adpsed twapgod baavnuba mbos, whrunlong abancfaganjs, &banchantgilns tam-othfariv. Thpgod thositnaplan, ssloft, thatavl whpsevtnamon cnorecht bfonit. Adˢwfil vaistadmsh nanervusgran &mnfsns. Sgats-bras glisnvaras fasetgsun, &eglsovbotsruf, whwlosnaclods. Wsron bvasbasns wtmab, whflec nthplusdwats, sdoms, sgalres, &sgats; lront wmenscots & gadns, nclos bcpassbilgs, aabtshs fabramns, bwh asacedfiswten.

Adˢruns asnnonsrivl, &ācoygbades, medl-

vans fagadns metm, sing&dansg tasontabs. Ronthnecs thhcols madfablosms mogris, &-botthwas thhgmts odrifsflos. Midthpfums, thdansg, &thmusc, adrpsed tadofapgod, tafathnwh epsev, balitsevlams, gol&silv, ajagnot, a 7th ncnshbrama, nafomfapmid, vtfetrns, whehlos natemcaawul, nodsavt. Tsfet anopentns lapstat, vthfasstagron; sumwh pmislod ucmslsbashols schat nsfesvl, &othsvo smitbcrush deth unswels. Thoaspecl thfnatcs, whevdepsis wilpnonsg thrbvos, xsitakter; adr-wppag entapgod, wennajbramn, whfistasdo-kep, stopm, &nq whbus hbrotmthith. Bgmad-qnvt, toladr, th, asewafanqi, rmpumn, cdobpmit pebfojagnot, rsiprest, tilhwashmsl 3 tms nnfalavs fateml, &hstripf vgthhblong nnml; thmusovbotm, nptic, itharcos, bcsthdo ba-bramns, rogs bcsthol thcretsnbrns. Watn-shid ? rpliadr; ivbrot, aspcsns tachefabramns, apsncapt, madfar fagotngo, &chinstufs, whrslk .—Lfgs, rpliabramn, tatemljagnot, rsiprest, rpfibavgif; bthcnobvygmts. Adrwthfblij tac-fscot ngshwul, sgotsknshus, &sbevat; afwh, najbramn, vgwashm 3 tms, covm vakcotnstuf, fayocol, &cdcm tantnsfapatmt fachefabramns. Adrwppgent, cagunsm avolqs barolsst, wen scdcnq vwhmtel abkwcov. Sbncaf, rpliadr.—Wat! sdanrajbramn, viotoly thacowdo ba-

bramns, &wdypsumpe bfothchef vabkcovvcafskn? Adrwvbblij rtun &pfimsl naganjs, heospamslatub, bpseng afupgods scduo, Ethflefabkqs nspalncn, csolgmsl vafix, thehnl 3 qs ascfandndr. Ishbpfcsatfi, sde, fetelme otthshdbsot, whmbfon, &wethshdb cmncatmn.

Aajbramn nondusangshdr, cladnscotnrob, bahed &bafut, taiprest jagnot, setnavaslon, spotbcolms sandlwud. Awolswgren, bgplasvstuc, mixvcodng, sbriln &sipolsh, thymtseyfasnt. Aflowcov vvfinmats, 6 ft sqr. Tafathnfaslun wnlcov, sronvabalstad ebne, &ovthkcov wsen, thrualatswk redtinjbambu, avenbchef fapandcs vswtbed, & 3 stipscotn fasn likasholbelt, cgtacusm fabramns. Wsitgxleg nayocapt, scpletmshls, thedidoevn tunsis. Somsdcipls wdrivgaflisfm vfans pcocsfethn; oths wbun awudfaalo nsilvcenss; &oths wplagnasofsmn nadulsm: arest, ngratnos, mongwhw, facs, joqis, &santns, wranjnsevkros nithsidfal, npfonsilns, vthis fixnagron, &thmsxnthbosms.

Adrwvansg tachefapandcs pascompts, bscdcstopm tadisns 9 mats, telgm thaomras, rgrandesnd, wnevsufgnfath; tharajas, rndnsovns, vansnnen vn 6 mats; aps, asonsfam, gylnnen 3; &thamgulon wloaonpochg snetavenbchef askisft.

Menwil, sevlbramns cad taftfalcov, atelscop, aslks, &acapt, whadrstens hbrot tantnsfal; &aajbramn vgluktm vtggnmakupbsh, thwov ntante fapatmts.

Angshdr wnggbgn avfiodrang nandulanj, nscdcnfom, thmusbsiln tilaiprest shdspecm. Endom sqatdnnsels, xleg licatal, cgacusmfacon. Adrmumvnmsl tsmnfmalts; bwhloamad nodfintth, spesle afstavl sfarsnd nqft.

Sansadrwset, amuscces, &, afapfonsilns fafumomts, achefapandcs nqacos svistjagnot.

Tho aiprestjagnot hspoc nandulanj sstinc asbhed baolsemb, swswrpet bnfac ta 2d. ba 2d. ta 3d., bwhthwrpet tadr. Alatrpli nasamlanj, thvghed faxreptsh fachefabramns, ehcjagnotcsulm, &nqamns bwhtthmtbscov.

Adrns wcv tachefapandcs, basamntlocuts thhtnsmitaq; &aresfacvssh wcdcnasamn.

Afalitreclx, achefapandcs rpli: tthcnbnon nlbmns fabramns. Aolsembbo, mpesvdmsh fansthchef.

Whmustthbsot? bruprjin angshdr. Ltth, rpli aajndnse, sctan a 4 beths, rit 120000 rsg nasanscrit lanj, whsnon nltabramns.

Tthws shotsplos rsonfaolslon..

Adr, rcovgstemp, nsd taiprest jagnot: Sins Gods cfintthbks, whrnlnstud babramns, musnesfol, th Godsvlanojt fagraspatmnk, whr-

ignt evnfaxisns bramns. No, wth, God wdobj. Suchwalbrama, rpliaiprest. Smposbpos albrama. Aplodsfasemb bcstilod. Sunsthhbat, angshmn ppos 3d. q: ottth bcmncatmn?

Sofnpudn, sdaajpandc, cselflawul; bsadutl teltabramns.

Wh! eriandignd^{r}. shdatthbtol tabramns, whnevcmneatnn? Ntth abramns sedgnj.

Thws pdus adredfltuml nasemb. Thhhed God taxvnj vtmumg; bthcdo scamr asamrpoch madgansmsls. Apandcs, afacs, asantns, ajogs, abramns, &thdcipls, wldsis agtns vangshd^{r}; baiprest jagnot cmansilns, bsticgvsfis, &sagvalodvos: Abramns sputo licad^{rs}urop. Enros, &rti mid aacmshs faolsemb, whmumlod gansad^{r}, &wdpob vdnmamishf, bffefangsh, whcretslpofl nabancs faganjs. Ad^{r}vgqtaslon, scdcs^{d}m,—Rmosvenbfath wd, cgcusm, vcos shebt, betl, &pfums, bpseny; byvxsitsang.—Si thtbang, rpliad^{r}, fvgtac smususlstub. Bwhcos cnychefvcplan?—Wh! nssgid, wdyptensputvm? Dyono thesaoclnd, &thvnsws arantejns? inevdot, s^{d}ad^{r}, putgnscot, shus, &sat. Aweth wtempess, &nitpoch; erqlevrman nnfapatmts fapgod, bthwfusm, bcsw afanqi. Asacemne hmadmthust, eascfsomgdinc. Somwatwbrotm nacup, whwbroc suns ehdndincg; bcs asafanqi, ehplut vstuch. Ad^{r},

incens, calstens, postat ndepdrsh nastepe fapgod, &setgmsl nspalnen, rtun babamb ual, longasesho, tbgnodusc, &asci ovcas velods. Esdmsl bav, andnpovbsbtt, thevurpen whend, qpasnsfsnon, rlosfes. Fmepat, woet nlosmin. Opvocg, thicnolen bwhmns tth mbfon, whshdbsot, &weth tbemncatsnd Mn, thf, sdom ovaolwal rs &sputs wtwot hwil end csulabramns nasubjc!

Wiladr wthusresng nspalncn, nthstomsl whnnd realatifun, cn. Awinblu fase, &dro vbac awatsfaganjs, whbroc fomg gansailas tsnoth. Swep fthshos colmsan, &fthfos clu dsleva, whcadxariv &afels tagratit ntarv Somtms spensfos mongabambus, &tho thnd nreds rasis atalstres, ajtatm licagrasnafel Midclodsdus &levs wpsev thlong nhatgavnu, npatwh wbcngtarit &lcf tagron, wihaothres vacrecgnis. Adrspp, frad lesthshdb crush bm, rcadvbawats faganjs, whlred bgnevflo thbancs, tunfxaplan, dcgthsteps trandm twanebgmnenss. Nit, ov, cn, &thpsed 3 rs namospfon dacns, onogwiththwen, naflash litng, clcvgaclods, &lumntg oolorizn, nbm psev apgodjagnot, ailnsfaganjs, &aajtatse, tagratstans thrit, &closm alitval vawudsitb twen 2 ls. Thiththasn fshelt, &lredhed adisml rog fathun wenthrech antns faval. Wflancv-

rocs &coovvajtres fapdijsiz. Thoatempst boththops vatebrog, thnomstuncs studsunshac asarocs bwhthwsron. Thposh fansnfost semb as-ilmrpos, bwdifc pentat. Rotins, whcrepron soets, covafutfatres, &leans, tangl ftunctunc, fomaramptfolj, biawhpe cavnsvud, bvtuntns. Arajputs, ov, opnapasj vthsabs, &aolretnucat vapalncn. Rththot finshclfastom, naran, dceng vxsesvilns, fomronm 1000 tons. Nthdlem thspialit, &aut bnethatres, nanaspat faval. Amasalo asnlitsflambo; bsunrtun, tbreth, crig, Dongneaos—blong taparea. Aolfritrup medlsclam,—Aparca! aparca!—Adr, sposgb somfrossbest, sezpistls. Whsaparea? sde tatochba.—Samn whs nithfathnolo, Snndn, dachef farajputs, facastsnfams, thslofl-kilm fenltuchy. Fventsos, vshobpmit f 9 mos setfutnnpgod, &, pufersls, vmusbath 9 tms naganjs, &bwash asmntims fhedfut vcosurin, bansfabramn.—N, crilandns, vloentaos faparca!—Ocdytel, sdadr tatochba, thyconmn waparca, ths, amnvtfathrlo?—Niopnadosut, nsatochba, isom ligvsdog nasamatvswif, wh ewggsomdinc nacoson.—N, rpet ladrs tens, vloent aabtshfaparca.—Star, fyples, sdangshmn; fmepat, lacosnd rlicme, nmsecgashelt farén.

Ssag, leptspalncn, putsbkqs &sniteap

unsm, &tacgspisls &spip nsn, psedlon tadefaut. Nsunhenoc, namn favmilcnens opnado, &medldrubae, sag, sr, mbapoparea, whmnwothrsevy; bfytincfit tacsheltr, yldmegratoh. —Bruth, rpliangshmn, ilgcsep yosptalt. Aparea nwent vatochnsn, alodriwud nshol, &abasotfl eocnuts &bnans unsm; epoch adrstens, whw tsomdisnsfaut unatre, &sdm sinsylodmeaon cmebtsh, rfruts ropnthrins, whymet vtfeplsh, &thsfidriysls, &ptecyfatigs. God psevy!— Emedlrtunsut. &sdtadr, Sr, irpety thmnl nnfotparea; b asipsev bycplx &ydres thyronndn, iupylodslic avitls whypost shsetbfoy. Tasamtim eplasnamat ponafio, mangs, cremapls, yams, ptats rosnaashs, brilbnans, &adishris ppavsug &cocnutmlk; afwh evdrusmat, setgmslbswif &nfnchil, whwslepner nacradl. Vutsmn, sdabritn, ymusmeaup, sinsydgth whspisy. Fyrfus onmevyco nasamat, ishblev thytacme fawicmn, &shnstnlevyut, wi evn bdronbaran, rdvobtigs.

Aparea nvansg, satdn nosamatvsgest, &bothbgnet. Mnwil adrjaplesh bgunshel namidfatempst. Aut wsmovbsaroc: wonlsit nanaspatfaval, bwbil unawar, rbaneaufigtre, answhbranchs, bengdntagron, tacrut, &fomsmnachs, whspotapstem. Afoljthtre wsthic, thoafiropwat pentatthro; &thoarcan olrb, &-

apelgthun rolowhed, tasmocfafi whpasthro amidlfaruf, aaflamfalamp, wonalestajtt. Adr-dmiratanelt fandn &swif, stilmpfon nthfalmts. Thchil, blk &amothsebne, slepnscradl, whamoth roevrfat, wilshmusrsl vmacgfnfn-aneels red-fjblk Ngolpes. Afath lucvisbemgfx, l tn &jntaoth. Avdeg ptispt nagenupns; cla vaeatbfoafi, opnsisftmtm, &lucvasi tsmast.

Sunsangshmn hdnetg, aparea lmalivcol litspip; &vglitsn, emadasinswif, whplaspenamat 2 ccenutshel goblets, &alajcalbash falpunch, whshhmad dugsup, vwat, rac, lemnjus, &ajusfasqgcan.

Wilthwsmoeg &drinegbtuns, adtslasdn, nnepin ynfaupst, &csqn nfawistmn ivmetv. Pmitme askyafuqs. Oc thystauel namid suchatmenstom? Yvnotheovg natre, &tres traclitng.—Nevwthnnstans, rpliaparea, fabanean figtre bgstuchlitng.—Thsvcus, rpliadr, thtre mnsndotv anegtv lectist licalol.—Idenstany, nsaparea; bmewifblev tharesns, bcs bram ndtucshel unsfolj: fmipat, itinc th Godvgg abaneanfig tre vticfolj &achbos, shelmnfstoms nthtmpesclimt, dopmitm bstuchlitng.—Ynsstlijs, rjinadr. Nsycfidns nGod thmpat suchcposhymn. Agesns musmchegnoj. Telme, ipra, whsecdyblong: fyonththfonnd, sinsnndnlsstvy. Nalistlencas whvcsul nmetavls,

vofon thfapareas. Nwhpatnds ypgod? Vwh, rpliaparea; mepgodsnat; idoroth tarisgfasun, &blesm tadclind. Totbmsfot, inevfusmead nmrechnmesl. Idevmacmewif, mechil, &evnmecat &medogup. Iwatdeth tanfmelif saswetslum taclosda.—Fwhbk vymbibthps? ascad^{r}.—Fthnat, rpliandn; inonoth.—A! rjinangshmn, thsagratbk: bwhtotyrednt?—Dvest, nsaparea. Siwfacast rputnfams nmcon, &cdobnnda, imadmeslamn; bgnteastfsst isotrfujvnat.—Bymustlestv afubks nyrtimt, s^{d}ad^{r}.—On, s^{d}aparia; icnoevnredrit.—Yvspaysl mndots &difcs, s^{d}ad^{r}, rubgsfod; sfme, vbsenfngln, menatvcon, sectth mongalenmnshs, nodlitmn, &macmmup; bafmususls rsech, &mnsesputs, vcclud thsfolsectth, bosweny-vfon, ycnodcla, vtmacg agratnumnmes. Telmensinse, royfasampinn? —Thombnigntmn, nsaparea, sinsypmitme xpresmepinn, itincthbovvmn, sectth fsnupns; othvewdb vriss, mbiss, supstiss, naevnacnbl, cgtapjs rntsth bwhwedct.

Ad^{r}, whstilbonmn a 3 qs ehppos tachefapandcs, wdlitvans faparea. Sinsyblev, s^{de}, thbovvmn sectth, telme whmns shdempli scovt, frsenss fqndluds, &resnleds stilfathstra. Resnva lmosnvnvil; nfac, ishdcsev thsngm napticntstchm; &nthcon difsmus lovawul.

Tho 2 lijns, 2 nshs, 2 tibs, 2 famls, na, oevn 2 mn, whtinclic. Vwhsensn shdtthbsot, fthnteljns cnobmpli fapups?—Ishdmajn, rpliaparea, thshdbsot vasimplat. Asenss &anstan mbdsev; basimpat, thomtslbdlud, nevdlud.

Ynssj, sdadr; tthshdbsot vaat, &ovansstan. Lmn felnasamn, &resndif, bcsapstthrnat, &acsqnss thddusfm rthnts. Tthmus, thf, bsotvasimplat; fasimplat nevptennstan whddonstan, rblev whddoblev. Sonsmt ithndsevgsl roths; cg, asimplat, nstedbgwec liethmosmn sdusbthnts, str, &daptasechtth.—Yvxplanmede musbetnicdvdn, rpliaparea: tthslicaduevn: kepu, musbrsev napuvesl.

Dmblsd, sinsemn! nsabritn; bamosdifcpat stilrmanbsetl. Whshdtthbsot? Asimplat pennrsls, btthpennoths. Whshvfin, fthbots rsdus bthpjs, rcup bthnts, sthngenr? Vvistmnshs; vransacthlibs; vcsulthdrs; &vfongbcdxs, dots, &pinns, 1000 tmsmva nthlanjs. Ftthcnobfon namoslbrat stoossumnoj, withshvgnq? Whvanjshvdriv fapssh fasimpat, mongmn falsnstans &cupats? Ishbnclin specotth, nsaparea, wcveme nlthroamedmn: somongm, bnatthshdbsot. Natsasos vgthxis: rlafjsontejb &vb, licthmn &thbks. Mnmadbks bnatmacgs. Grontthnabk wdbsbsud

sddusfapie rastat, whcnstuc nlncon, &whtimsdmpag. Lbksraatmn, bnatsaatGod.

Ypfcrit, nsadr: Natsasos natlstths, bwhxisasos stocltths, fxm, fonbks? Oonv, tapesnd, stanatth fasuom whcur 2000 rsg? Wth bwhsbtnsmits frefpjs &fpatspt? Hthasimplat? Bb, voabks thtnsmits oshfcopis, prins, ontats, tnslats? &dolthaltatth mls? Syjbsev, abksbaatmn. Vmusthf, rnonslstootth, sinsvrsev throamodmn libr.—Whmpotnsrupns, sdands, saistpasvens? Aistfapesn saistfaspas &afut.

Vl, sdangshmn: bykmit thmoltthsnes faupnsmnk. Orthbfonat? Aamlswajwo, kil &dvonboth; avhnts otenvalmts: shmnfolthxm? Ono! repliagparea; bvmnlfin arulisodnc mnat, fsatbsimpl. Natsgravat thlo: Dooths whywdo thothesshdy.—St, nsadr; shsreglat antsmnk bthnvils; borljstths bscov mongsmntdshs &fomswsh whdvidnshs?—Natrsl, sdaparea; fvetemplor vasimplat, vshthbolGod nspo, steljns, sbont; &, swfeb, ignt, &misb, thsafmaosdo &lovmllivs, vtgajg nfolshsputs.

Dmb, sclamangshmn; bno nsmethq; nvvscovatth, tvcmncatoths? Fypubsh ylbpsout bnimaltpsns, whlivbaconr, mntng ththvrstth, sthwhvtenstri sr.—Tth, rpliaparea, shdbtolnlch svsimplats, ths, gppwhsec, &otawic

bwhsrjec. Tthslic avalbpel, &awicmn licacrocdl, whcnoangsrs bcssnon. Throapel tacrocdl; stedongmslvt, wdtridvo; wdbracsteth, &rushfuspony sacossdspinmt.

Vbnmbjxmac, s^{d}angshmn, whsth: Fwhyvs^{d}, fol, thmnrdumr, thotthsnesfm; f sinsthpscut thwhpclam, whtech lventuntac atascnstucgm? Thtech, rpliaparea, whpscutmn vavlitm; imndvest.—Fns itincymstac, mnst, rpliangshmn. Dvest plunjmn ntsupstsh; dbasaat &anstan. Amrechmnr, smusamvil, credlus, &sevl, th.—Thsbcstho sufrech, rjinaparea. Dvest rsem ablkmontnBemb, nasfins fabungkgdm Laor; wilyseng, ypsevngbfoy bbanrocs, bwenyvgan asumt, yseaevns ovyhed, &tyfet adlisplans Cashmer.

Aj &chamg comp! rpliad^{r}; vmns, ndd, nthlif, smontnclim. Y, vutsrclus, mnsvbvrug; fyvrasysl tnlvsh whnmnthivn htan. Ymusvxpens gratstres. Btelme, fwhresns ycasadgrad, &thfabramns sionnnd? vbvistasup fapgodjagnot, whtincnmnsidl, &sdolicagod.—Aresns, rpliaparea, bcsabramns pten ththrijspung fahedbram, &thapareas sufothfsfet. Thadfath, thbram, swtavlgnd, plifsomfeshmt taparea, whsetbfom umnflesh. Sinsthtim thcasbon, &rslnbons throtlnd. Wopmit prochatons, &nnarajput mkils, fvgnlsne sbreth-

ponm.—Bejoj, sclamabritn, thsedgfolsh &-nj! Oodabramns vpswadandns blev suchnon-sns? Bastilg ntthmns nthnfns.—Nfotmn! sdadr; oddyctiv xeatysl fabis nfme ntwh vabramns bplunjy tyvbuth? Ngratclamt cnb-falamn nbdbasnsnis; sthusdpiv fafuscslshs: famcouthgls, thwhsfon narsosssnmn.

Ifussdmesl, rpliaparea, saist fagodbramt? Slatbnon babramns, whrntest nscibgmsls aslestejn. Thvadotnven astofaparea, whde-vnscbram aenb, venjmsls napareas, ffusgb-lev arpots thsuelat cseng thsant. Iflecfath: mitgthsucmbt, Godsj; cnonvol aoleast na-gilt nsmems, nscast hoptispshnt. Bsposg aoleastpareas hbcpliss athcrim, thdsens cdov-bmpcat. God punshonachin afolsthnces, wh-thnevso, smnepunsh naffaths asins thnbon-dcens. B, fath, sposg thmnnelud napunshmt faparea, giltpefd gansgod thosnsrsgo, vtvg-ptispt nthgilt, cnngatGod ctinxis, &obmed-letri? Filaun advinmaldx, ngthiplant wdth-riv. Last, isdmesl, mitgthmatGod, whsgme, ildevmscmeslgbm, bfolgsxm, &dggthwhitat.

B, ascangshmn, oddyctivliv, bgntcastfa-wul?—Nfusplas, nsandn, iresnthmn: Flmnk rthinnmes, bafrenthisl. Thiclamt sotevfumu-atr. Baran vsviln, alitlbud rsevbadroptim. Irambnawuds, &nabancsfarivs, nqfud, bngen-

odfinng bsomwilfrut, &wungratupnshs fbespra. Nsiwcvins thnathmad scasngfmnlon, &thshhtach mexisnsthvsst whhcastmet fsboam. Inrpa tadsetfels, whrvnumsnnd, &lvfon sometbplant whhsviv arunsculvats. Nthmn irev fpovnspovns, cetnfingvwh asubsisns midarelcs agcult. Wenifonaseds nasfivejb, isom, sag, firepobenftfm, othsl. Ifelmesl lesrech weniso thicdsomg. Thwndsi whiwnxgratfe, thvistg somtons. Idmi tadisns thrampts &thtos, apdijsccos vesls nthrivs, &eavans nthreds, ladvmechdis, cvthith fvpinfarizn; atrops whrepathith ndut farmotspovnss; apsshsmbasds vthnumsretnus, rivgffonkgdms, macnonfotvens, rcludlinss. Iproch snesimt thavnus, ctemltg vstonshmt avascolmsdust rasbsmntavls, &itembvdsi tacfusnis psedgfgratcits, whson najasncon licamumg fawavs bracgnasesho. Is^{d}msl: Nsemljmn smndifcdshs, unitgthnstre, thrichs, &thj, musmacacit amoedlitflbod. Bfmomit prochbd, whshdpvenme fentgbnit? Afebmos, whssmnnmes, gtfre whveples uncovfadacns; epas fautfabcg tapalsfakg. Alitfastas sufnbmjlif; yshdiqthfasun? Wnavcintdeli thimadthflxs: thmbolme prochacittnit, &ient bagatlaor. Ifustavs alongsoltst, linnithsid voss, nfronwhrpeazs, &unth ashopstadsmn. Rthibsev lajcavanss scushu-

&vasbazas, rmacts, whren pfonsilns. sgnt antefacit, icam tamnfsnqt faomras, ılss &gans, sitnabancs fajumn. Rang nasmts &asongs fabaades, whwdansg rsid btochlit. Istop tagatfagan jsucha-ɾsit, bwsuncpelrti baslavs, whdrivapo ns. Nlevgaqt fagrandes, ipasb sevlpgods j, whamultrechs wligpstat nagron, &-ɾ. Iasnv fthmonmts supstsh &ter. Fa- alodvoss famols, nonsgfloft arsfanit, ıe thiwtafut faminrets famosc. Nethplas ıcres fauropas, vthflags, &wachmn nses-ɾ, *Kardar!* taca! Inpasalajbilg, whin-ɔrisn faclancgchans, &agrons thpsedft. ıed acrispan favasosptl, twhwcv catlods ɔds. Bav Imetthevs runglongasts, &wa- a psugm; grupsbegs, wh, nspitfablos sv, ctin thsolstshns tagatsfapalss, faofl-ınets; &womn whpub pstutmsls fasub-s. Tlenthiriv tnmensq, nacentwh stana- fagratmogul. Wcovvatens farajs rnabob-ıd, &thdvshs stinshfchoth btochs, stans, ıgcans, vtalsfacos Tbet tatop: afotrs ws-ɔawidich fulwat &fenbatlre. Balitfafis bagads, ictemlt atosfacasl, whwlos na-ls, &alenth farampts, whstenfathn aicd-ı. Ishdvlicent, bgratcors rscojs, spenfapos, rldsi setgftnaplas. Istopthf tnnt, nesom-

negslavs, whpmitme resmsl bafi ronwhthwsitg. Thivu ampelpals vdmsh, &sdmsl, rn, dwelaupstmn; sfsbedns thsmnlijns prech; fsglo thsmnmbasds riv; fsxchec thsmnpovnss strip; fspleshs thsmncavns tavl; &fsaft thsmnamn wachnsilns!

Wiliwmacg thflxs, lodshotsj rsonovaolsq, &iso 8 camls decratvstrems pasb. Iwnfom ththwlod vaedsrebs, sentamogul bsgens fapovnsdecn, whnsons, whehpingov, hbcagnwovm f 3 rs. Sunafw rivacure nadromde, brgteljns falos fafrontetonnd, throatreche fagov, whllivup takgpese. Scashthcure pas, wcneth, spach bagov bengal, cnons thaurpens, whaemp; fabenftcoms, hgranafac tamethfaganjs, hbilafotrsth, &madmslsmas fanavgshfariv. Afuminsaf arivl th 2 cures, nofsctapals taedfatachmt gads. Amogulhodmg taqr faomrss, &brg 3 fapm nchans, bgcus facspons vanmesfastat. Eh, anitbf, cosamolbcfin, fvgnscmns pnonsapanjc nakgpese, &dclaaempad nnfdl, bcsedrancwin, nvilshfalo maomt. Wfathrpot, thehodnswivs & 2 capssgad bstangl, &throntajumna, fbgcsen narbelnson. Wliwfiecg nthtajcurnss, alongflamfi rosltns fakichns fasralio: volsmoe mingvaclods, &sredlit lumnatatos fafotrs, sdichs, asq, aminrets famoscs, &stentavrizn. Laj ketldrums cop,

&akans, robisfagad, medlgalam vadredflnis: tupscavlre spredovacit, bracgopn adososs neapals, &blijganbtns vstrips asnxtinshafi. Itfon odanjs anebhfagrats talit. Agratlicafi whbunevnth whthronsnsntt, fthprochtne. Idevscap, blaavnusfasq wblocup. Ishdvfonmposb getv, hoasidnwhiw, pvdnslbth fasraleo. Saunes wrmovg awomnft ponlfns, thfasltt mescap; f sfnsagads cpelanbtns, vstrips, g &sistafi, alfns, vthtrunes, blijmrti. Npsuban, ndrivbac baoths, Itlenthscap fmidthtbcfsh, &balitfafi psedtaothxtmt fasubs, wh, nthumcotjs, ffagrat, aporesnps fthlabs. Thiganbgan tacbreth. Isdmsl: vtlasenaeit; vblabod famasnshs! O! bomnmas rothmslsnslav! Evnasesnrpos, thsubsevn vlupsns, mbsh, supstsh, &avrs; thvresnfe, evnthslep, amultrech &mishvscrets bwhthsron—robs, bcgs, postts, ncends, &thvsojs, pres & grandes. Whmusbastat thcit bd, fastubln duganit? Amisresmncres vspleshs Omans, n, saemp, whpsesml, bpit! Sxfc civl &fonwes, &avbjcs thcstntscslsh &sdfens, sgems, sgads, smols, swivs, &schin. Adichssfetrs enochec afantmsupstsh, nocn sltrenlfns epelglumcas. Fmepat, ifenonlthgs; ntirnpsesnemp ithovmebod rmesol. IcnsevGod cgtadics mecsns, &vgngupnfmn, fidotmtmesl: ntth, apareas lesrechnemp. Siutthws, meis-

ovflovtcs; &dropgponmnes, irtuntaucsevn, wh, techmendu memisres, hxibtmevu othstilmntob.

Sinsthtim vcfinmevists tasubsdeli; thiblastas shingpon abtshmn, &minggvthfis, sfaevns &acit hfomn &asam dman. Wenamunros lumnatasen, ipsovothcols bbthd. Idmiasilvu fatres, flectadisns nawatsfajumn. Itavsnmlest olqs solt &siln, &anticit nsembmeon; &tsnbtns wdvrfusme anfiris, sgratw adtestsh nwhlij cosmebl! Siedofin asubsisns mongalivg, isotmongadd; irpatacemts, etponatoms afudfth bapitrlshns. Rilovmett: R, sdimesl, sacitps; rnithpo noprid cntrud; rnsns &vutseu; rlafeslif, evnthdg, rxtine; rsan whawetavl resfvfsftigs, &rapseutparea rpos. Vsuchdes ibgntincdeth dsib, &spisawul. Ifixmeisnaski, whmulstas wvmomt bustg fothvu. Thoastanj thdesnes, iwcvins ththwccvthmn, &thnat, whsrensmngs whthcnose subsevnthwans, hshccvm suchs shhplasnthsit. Mesolnso ntafemt mongastas, &wenoror adrostins thsof &evlasgras, ifansmesl tapotlsevn. Bosunddrbems gilatops fapgods, nidspe licaspit; ivdruffmn, rposnafels, tafutsomtre, whiwlulslep basingbuds.

Ten &nfotmn! selamabritn; ofecgsynatv! Blevme, moscits owothseg bbnit. Afl, Nats

nctunlbuts whroalestuchg; afamspotmecon selbratooths. B, telme, oddyctiv macyslupbdlit?

Wagratg, rpliandn, bupbnit. Natrsem abutflwomn, whbd xibtnlabuts rfas toisfavulg, btnit vellrsecchams rlov. Bfsoltt sspleshs, slicvspvshs; petanfot apsflont, wensebol nfec, ampetscurn fapshsoths; bwils cgatltgmsl nstnclt, timurmlslong. Smposbcasanc narivlif; cavbothamn th stugl ganscurn, &mwhbanmsltt; awismnslsaful, &bothrivt aclushthds, nafbusg, &aothvtjgm. Idsiobwisnat, nofinupns beonalimts falos shspscibfmn. Iadnwishf afren whimtcncat mepleshs &mepans. Suchapesn ilongsot mongmeqls, bfonmlnfecvnv. I, ov, fonnthwfxt, gatfl, fethfl, ntanvpjs: ewo, ndd, mspes: wadog ythsetyfet. Hbtunt, wenqtyg, ntast, whewnepeshg ung. Ifelcpshfsfat; itucam: egrutachme, &imadm mensepbcpan. Thwosuf: Iwanafren thwmrechnadog, whwqan vlamisres umnlif, &cdsistmebam; whwdsisnl fagifsnat, &vwhicdjm. Snlbntwing thbranchs th 2 febshrubs brsisastom. Povdnscplsh mewishs bggmeagwif. Tasosmerechns ifonthmeflist. Nnit weniwn acemtfabramns, ipsevbamunlit aygfemlbramn, fcovvayovel. Tasitfawomn fablodmetirns, idrubacvr; biprochrfcpsh, wenibladut nwhsh-

wngaj. Shwplasgfud ponailc thcovaashs rmoth, whhresn bbunliv vacopsrfath, cgtacusmfaest; shwbungnsnsov camrspit. Meisfilvtes, nbolg apesn mrechnmesl. Las! isclam; mbonbabons nfme! bthobthglo. Tnrat ilivpsfl tabotmepesps wilthotot nabrincthin. Asamdum whhbfal thimoth thretnndbthin, Thosrsevbnlif, &thomusd 2 deths: fthindeth shdobringthe tagrav, ththiusbn lplunjthentt liv. Iwep &shwep: ris, sfusvtes, met &spocchoth alanjflx; shtunfme, covrslvrvel, &rti. Anexnit irpatasamplas. Thtim shhplas agatqntfud nagravrmoth; shjjthiwon, &sabramns fqnpisn thfunlmets pvnapareas fetgm, shbrotngbfrut, thimtntan nupnshsfak. Iwtuch vthtocnrumnt, &shoarspecifel ffillfg, stedtacg rfruts, istruflosovm. Thwpops, xpesv fapatltuc nrsos. Anexnit ibsevvj thshprovmeomj; apopswwat, &shhplas afreshbascfrut tsomdisns fagrav. Cpsh &gratt madmebol. Odagspecr saparea, ffexposgrth, irsol, samn, xpreslafxs shhxsitnmesol. Macmeslnstud, ibro, cgtacusmnd, alanjfaflos; tapops iadmagols. Anexnit ifonmepops &magols rfeshvwat. Anitfolg ibcstilbol; jingvapops &magols aflofulspat, whsusbshumacs stenlethblk, saxpshfaum &nfotpsh. Anexmon, tadond, iasntagrav; bfon aflowith, bcsh-

obwat. Ascsedgnit iplasth, vatembgn, atulp, whredlevs &blkat, xpresaflams bwhiwcsum : anexd ifonmetulp nasamstat safulspat. Iwovwemvgref; ta 2 dafw icathith arosbud vsthons, sasimblmeups mingvmnfes. Bwhwmedspa nibl, bafusglimgd, merosbud ulffagrav ! Ithotshdvlos mesenss. Inrsolspecr, letacsqnss bwhthwd. Afolgnit, amomtshpe, ithrumesl trfet, bnbutaw. ipsenrmeros. Napmn ! sdsh, thospecmelov, mewhshsunbnm. Afaxmmemoth, imuscomeusbn, whsjdd, tafunlpil. Ewol ; iwmamnachil. Du ; rti &fgetme; n 3 ds ishbbanflashs. Shsd &sid. Mpresvpfonso, irpli : Nfotbramn, natsbusabons whssthmposny ; nbracysl thsupstsh. Thymd bcsepgme fyusbn.—Wh ! sclamsh, vtes, shishundeth livvthensgras ! A! ftholovme, letmcd ! Evnfbid, irjin, thishdxcaty fymisre nlplunjyntmin ! Blovbramn ! Letsfletgeth tarcessfafost ; sbetrusls vtigsnvmn. Bevn, nwhicfid, lobans. Letsg ; lov, nit, thirechns, thinsns, rlnrfav. Letsasn, nfotwid ; thifunlpils lredppag, &thidcesusbn sumnthev ! Shnfixris vasi nagravrmoth, ntunmtwevn, &dropgnrns ntmin tucmerosvaoth. Ituormedlbam, &vdpat. Ithrurvel ntaganjs, maorlshsblev thshhronrsl. Vctinrcos sevlnits longabancs fariv, cselgrslsbd narisfels. Tlenthvriv nth-

con, fomdpplatbwo. Ipntat ntarcessthwud, whvbilthut, &planalitgan, &rvlivpfcup. Irvemewif salumned, &ilovrsthnit. Nthrtimt wvgchoth; wspisbawul; bsvmutlstem choth, aprasswhibsto, rwhirsevfr, pemgratfl naplosfaolnsh. Ssag, eluctsnfn nscradl, &tswif, whwshedgtesj.

Adr, wipgsis, sdsost: Ntth, whsonmongmn sofndsevg thctem, &whspisbm sofnwothbgon. B Godsj! y 1000 timsmup nybscat, nachefabramns jagnot nlsglo. Sxpos, licaresscast, larvlshsfot: nmfal mosfaclamts facivl & fonwos whvfsmnjs dslat ybutfleon; sthwhrqras foscbshs, nconfaemp thpss ovapinn fapp. Bwhstilmculfm, thafusvicms thnumnlij. Bprechgupr, thmpressdep nthnmns, ththlos asenmttth, j, umnt, &pit; thbonachans supstsh, vwhthdev nthralthconmn. Thblijpfom ncesnbslshs &pufxs, &bstan fagratnum nsnplshs. Finl, whcnobsdvtr, nosqnsthbabs docns, thbolthreltvs—moths, sis, dots, bunliv. Nthmn thpunshbnat, whlosthvilt. Sfy, ymbsnse, bnevln, j, osptb, pis; &yscapastrocs fot, &amisrespinns, bmnsyumlshtsl.

Afthcvssh, aparea lefsgest tacsrpos, &rtivswif, tacgvmacradl schil, ntnjingrum.

Tdbrac, anexmon, a dr wwae basingfabuds, whhbilnes nabranchs fandnfigtre, &bavoss-

faparea &swif, whwjinfg thmonsupx. Ros &wxedmotfe wen, naparea &swif opngthdo wishmgmon, epsev ththhnothbed nthut nacjglcoch, whthhrlincshm, &hsatuplnit msls. Afthhslutm, thasnppa brecfs. Mnwil etucatunagan; efonthwsron, licaut, vacads fandnfigtre, sthicntwin, sfomaej mpevsevntai. Enlpsev bovthfolj aredsidsfaroc, whflancaval lronm; &fwhisu alitstrem thwatagan, planvtnkod. Ebsev mangstens, onjtres, coctres lechs, durns, mauges, jakes, bnans, &othvejbs, nfrutrflo, grogpmisca. Thvtrunes wcov; abetl twinslron arecpam, &apep climupasugcan. Arwmbam vthpfums. Thomosatres wstilnashad, afusrasoro bgntinjthtops, ronwhflut numbcolebs, spaclglicrubs &tpazs, wilabengle &asensul rabudv 500 voss, xcut thmlodscsets nthnes. Adr wwacgbneth thchamgshads, freflen &mbssthots, wenapareac nvitmbrecfs. Yganedlitfl, sdangshmn, anlfotifinvts, thetsmol. Winyplas, iwdadagrentt, &xtenntafost.—Sr, rpliaparea, alespasvocpe, amscuw; alefsufanest faumgbud. Thentaut, whthfon apareaswif nacon, suclgrchil. Afasilnrpas, adr wppagdpat, wenandnsdm: Megest, aconstilnndat varenfanit, arodsmpasb; stathdvs.—Icno, sdadr, vtmnppvme. Ise, rjinaparea, thynastqtacon fabramns, &rtenth-

faxns, whlijtechlmn livlicbrethn. Adrros, sig ; nwh aparea madasinswif, wh, vdoncasis, silnpsentadr abascfilvflos &fruts. Aparea ndresangshmn nthtems :—

Scusrpovt, sr ; vvnethmgris noawudals vwhpfumrges, cgtacusmnd ; biupylospis thlitbasc, filbanmwif. Thnt nethpops nomagols, bjasmn, mogris, &begmot, wh, bthpfums, rmblmsrfx, amemnswh lrmn wenvshseynm. Adr tucabasc, &sdtaparea : Icnomac asufcnojmt fyosptlt, rtesfelastem ifelfy. Csepthgolwach ; sawk famoscelbrat wachmac nlun.—Vvoxfawach, sr, nsaparea ; vvn whnevstanstil, &snevtod ; imnasun.—Mewach stricars, adadr.—Rbudsingm rjinaparea.—

Tles, sdadr, csep thstrgsbeds, macrednecIss fywif &chil.—Mewif &chil, nsandn, lnevwant redneclss slongsrgan pdusngolpes.—Ntacthpistls, sdadr, fenysls gansrobs nysoltt.—Povt, sdaparea, sarampt whptcsfrobs ; avsilv whdcrat ypistls wdbsuf tracmith. NanamGod whptcs, &fwhvxpcrw, dpivso farcpns rosptlt !—&t, rpliangshmn, ishdwishyv somtocnmemns.—L, meongest, rpliaparea, sinsydsi, iltacalibt pposnxchanj ; gmeypip &tacmin. Wenismocny, ishcalmn thnurpenpandc nsdencsep aosptlt fapoparea. Adr medlpsenmspip ngshleth, vamothpsyoamb, &rsevnrtun thfaparea, madbambo vabolbaceth.

Encalstens, whw nadplobcdsh afsuch adismlnit; &vgmbrasaparea, estepnt spalncn. Apareaswif, whcdorfran rtes, rmntadofaut, vrchinrms; brusbncoadr taxtemtfawud, lodgmvbndxs. MGodrwy, sde, fygnstwanfot! Mecdcynsaft ngln, thlanleng &frensh, whchinsecatth ovaolwul, faupnsmnk!—Vtavsfaglob, rpliadr, &vmetvngbr &disod; vfontth &upnsnwh bnycotj. Tthwsthpat vmutltes. Adr wlred tagratstns, wenestilso avutsparea tafutfatre, macgsinsvsns bidmdu.

Adr nsrtunelcut, mbacfchadngo, wensesetsalngln. Nsrivlnlun, edliv a 90 balsmss tapesdn farolsst, whdpostm nabritshmusm, whalitrat &junlis stilngaj ntnslatg, prasg, busg, &critssgm. Sfadr, kepmsl apareas 3 nssntth. Eofn smocvspip, &wenewasc, whwamosusfl nfmsh ehqnstavls, ewdrpli, Tthshdbsot vasimplat; sbfonnlnat, &shboncatnltag. Thewdad:—Upnsbfonnwh bnacofagwif.

FINIS.

THE

INDIAN COTTAGE.

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About thirty years ago a society of English literati was formed in London, who undertook to visit the various regions of the globe, in quest of information in every department of science, with a view to enlighten mankind, and to make them more happy. The expenses of this society were to be defrayed by subscriptions contributed by merchants, peers, bishops, the universities, the royal family, and even by several sovereigns of the north of Europe. These literati were twenty in number, and the Royal Society of London had furnished each of them with a volume, containing a list of the questions to which they were to procure answers. These questions amounted in number to 3500. Though they were all different for each of the travellers, and adapted to the country which they were about to visit, they were all connected with each other in such a manner, that the

light diffused over one must necessarily have extended to all the others. The president of the Royal Society, who had drawn them up with the aid of his colleagues, was perfectly sensible that the explanation of one difficulty frequently depends on the solution of another, and this again on that which precedes it; so that we may be led, in the search of truth, much farther than we could have at first imagined. In short, to use the very expressions employed by the president in their instructions, it was the most splendid edifice that any nation had ever erected for the purpose of promoting general knowledge; which, he added, was a sufficient proof of the necessity of academical societies, to arrange and embody the truths dispersed over the whole extent of the earth.

Besides being provided with this volume of questions, each of the learned travellers was commissioned to purchase by the way the most ancient copies of the Bible, and the rarest manuscripts of every kind, or at least to spare no pains to procure accurate copies of them. For this purpose, the subscribers to the fund had procured all of them letters of recommendation to the consuls, ministers, and ambassadors of Great Britain, in the

places they were to visit; and what was still more useful, good bills of exchange, endorsed by the most eminent bankers in London.

The most learned of these doctors, who understood the Hebrew, Arabic, and Hindoo languages, was sent overland to the East Indies, the cradle of every art and of every science. He first went to Holland, and visited successively the synagogue of Amsterdam and the synod of Dordrecht; in France, the Sorbonne, and the Academy of Sciences at Paris; in Italy, a great number of academies, museums, and libraries; among the rest, the Museum of Florence, the Library of St. Mark at Venice, and that of the Vatican at Rome. While in the last mentioned city, he was uncertain whether he should go to Spain, to consult the famous university of Salamanca, before he proceeded to the East; but being afraid of the Inquisition, he determined to embark direct for Turkey. He repaired to Constantinople, where an Effendi permitted him, for money, to inspect all the books in the mosque of St. Sophia. Leaving the Turkish metropolis, he went to Egypt, and after visiting the Copts, the Maronites of Mount Libanus, and the monks of Mount Cossin, he continued his journey to Sana in

Arabia, and afterwards to Ispahan, Kindahar, Delhi, and Agra. At length, after a peregrination of three years, he arrived on the banks of the Ganges, at Benares, the Athens of India, where he conferred with the Bramins. His collections of ancient editions, original works, rare manuscripts, copies, extracts, and annotations of every kind, by this time, exceeded in magnitude any thing that had ever been made by an individual. Suffice it to say, that it formed ninety packages, weighing together nine thousand five hundred and forty pounds, avoirdupois. He was on the point of embarking for London, with this rich cargo of knowledge, overjoyed at having exceeded the hopes of the Royal Society, when a very simple reflection converted all his pleasures into mortification.

He considered that, after having conferred with the Jewish Rabbis, the Protestant Ministers, the Catholic Doctors, the Academicians of Paris, of La Crusca, of the Arcades, and twenty-four more of the most celebrated Academies of Italy, the Greek Papas, the Turkish Molhas, the Armenian Verbiests, the Persian Seidres and Casys, the Arab Sheikhs, the ancient Parsees, the Indian Pandects, so far from having elucidated any one of the

three thousand five hundred questions of the Royal Society, he had only contributed to multiply doubts relative to them; and, as they were all connected with each other, the result was the very reverse of the illustrious president's idea; namely, the obscurity of one solution darkened the evidence of another; the plainest truths had become quite problematical, and it was even impossible to discover a single one in this vast labyrinth of contradictory answers and authorities.

The doctor formed this judgment from a general survey. Among these questions were two hundred on the theology of the Hebrews; four hundred and eighty on that of the different communions of the Greek and Romish churches; three hundred and twelve on the ancient religion of the Bramins; five hundred and eight on the Sanscrit or sacred language: three on the present state of the nations of India; two hundred and eleven on the commerce of the English in India; seven hundred and nineteen on the ancient monuments in the island of Elephanta or Salsette, near Bombay; five on the antiquity of the world; six hundred and seventy three on the origin of ambergris, and on the properties of the bezoar; one on the yet unexamined cause

of the current of the Indian ocean, which flows six months towards the east, and six months towards the west; and three hundred and seventy eight on the sources and periodical inundations of the Ganges. On this occasion the doctor was advised to collect by the way all the information he could, relative to the sources and inundations of the Nile, which, for so many centuries, engaged the attention of the learned in Europe; but he thought that this subject had been sufficiently discussed, and that it was irrelevant to his mission. Now he had obtained, upon an average, five different solutions to each of the questions proposed by the Royal Society; which gave for the whole three thousand five hundred questions, a total of seventeen thousand five hundred answers; and supposing that each of his nineteen colleagues should bring home as many, the Royal Society would consequently have to resolve three hundred and fifty thousand difficulties, before they could establish one single truth on a solid basis. Thus their whole collection, instead of making each proposition converge towards one common centre, according to their instructions, would, on the contrary, cause them to diverge from each other, without any pos-

sibility of approximating them. Another reflection likewise gave the doctor great uneasiness. It was this, that though he had employed in his laborious investigations all the coolness of his country, and a politeness for which he was eminently distinguished, he had yet made implacable enemies of all the doctors with whom he had argued. What then, said he, can secure the peace of my countrymen, when, instead of truth, I bring them, in my ninety bales, new subjects of doubt and of dispute?

He was on the point of embarking for England, with a mind divided between perplexity and disgust, when the Bramins of Benares informed him, that the superior Bramin of the celebrated pagoda of Jagernaut, situated on the coast of Orixa, on the sea shore, near one of the mouths of the Ganges, was alone capable of resolving all the questions of the Royal Society of London. He was, in truth, the most famous pandect or doctor that ever was heard of; people came to consult him from all parts of India, and even from various other regions of Asia.

The English doctor immediately set out for Calcutta, and applied to the principal officer of the English East India Company

at that place, who, for the honour of his nation, and the glory of the sciences, gave him, for his conveyance to Jagernaut, a palanquin, with an awning of crimson silk, with gold tassels, and two relays of vigorous coulis, or bearers, of four men each; two porters, a water carrier, a carrier of refreshments, a pipe-bearer, a parasol-bearer, to screen him from the sun by day, a masalchi, or torch-bearer, for the night, a wood-cutter, two cooks, two camels, and their guides, to carry his provisions and his baggage; two runners to announce his approach; four seapoys, or rajahpoots, mounted on Persian horses, to escort him, and a standard-bearer with a standard, on which were displayed the arms of England. You would have taken the doctor, with his splendid equipage, for some deputed agent of the India Company; but there was this difference, that, instead of receiving, the doctor was commissioned to make presents. As it is not customary to appear empty-handed, in India, before persons of dignified stations, the governor gave him, at the national expense, a beautiful telescope, and a Persian carpet, for the chief of the Bramins, some magnificent dresses for his wife, and three pieces of China taffeta, red,

white, and yellow, to make scarfs for his disciples. The camels being laden with these presents, the doctor set out in his palanquin, with the book of the Royal Society.

By the way, he considered, what question he should first put to the chief of the Bramins of Jagernaut, whether he should begin with one of the three hundred and sixty-eight, that related to the sources and inundations of the Ganges, or that concerning the alternate and half-yearly currents of the Indian sea, which might contribute towards the discovery of the sources and periodical movements of the ocean over the whole globe; but though this question would have been infinitely more interesting to physics, than all the inquiries made for so many ages relative to the sources and inundations even of the Nile itself, it had not yet engaged the attention of the literati of Europe. He therefore preferred to interrogate the Bramin on the universality of the Deluge, which has excited so many disputes; or to go back still farther, and inquire whether it be true that the sun has several times altered his course, and risen in the west, and set in the east, according to the tradition of the priests of Egypt, recorded by Herodotus; or to question him concerning

the period of the creation of the world, to which the Indians give an antiquity of several millions of years. Sometimes he thought it would be more useful to consult him upon the best form of government for a nation, or upon the rights of man, of which no code exists in any country; but these last questions were not in his book.

However, said the doctor to himself, I should think it advisable, in the first place, to ask the Indian Pandect how it is possible to discover truth; for if this is to be done by means of reason, as I have hitherto been endeavouring to find it, reason varies in every individual. I must, therefore, ask him, where truth is to be sought; for if it is in books, they all contradict one another: and, lastly, whether truth should be communicated to men, for no sooner do you make them acquainted with it, than you see them at variance with you. These three preliminary questions were not thought of by our illustrious president. If the Bramin of Jagernaut can resolve them, I shall possess the key to all the sciences; and what is still more desirable, I shall live in peace with all the world.

In this manner the doctor reasoned with

himself. After a journey of ten days, he reached the shores of the gulf of Bengal, and met a great number of people returning from Jagernaut, and extolling the knowledge of the chief of the Pandects whom they had been to consult. On the eleventh day, at sunrise, he perceived the famous pagoda of Jagernaut built on the sea shores, which it overlooked with its high red walls, and its galleries, its domes, and its turrets of white marble. It rose from the centre of nine avenues of ever-verdant trees, which branch off towards the same number of kingdoms. Each of these avenues is formed of a different species of trees, of the areka-palm, the teak, the cocoa, the mango, the latanier, the camphor, the bamboo, the badamier, and the sandal, and lead towards Ceylon, Golconda, Arabia, Persia, Thibet, China, Ava, Siam, and the islands of the Indian ocean. The doctor proceeded towards the pagoda by the avenue of bamboos, which runs along the bank of the Ganges, and by the enchanting islands at the mouth of the river. This pagoda, though situated in a plain, is so lofty, that the traveller who perceives it in the morning cannot reach it before night. The doctor was filled with the highest admiration on a nearer view of its

grandeur and magnificence. Its gates of brass glistened with the rays of the setting sun, and eagles hovered about its roof, which was lost in the clouds. It was surrounded by vast basins of white marble, which reflected in their pellucid waters, its domes, its galleries, and its gates; all around it were immense courts and gardens, enclosed by capacious buildings, the habitations of the Bramins, by whom the sacred edifice was attended.

The doctor's runners hastened to announce his arrival, and a company of young bayaderes immediately advanced from the gardens to meet him, singing and dancing to the sound of tabors. Round their necks they had collars made of the blossoms of mougris, and about their waists they had garlands of odoriferous flowers. Amidst their perfumes, their dancing, and their music, the doctor proceeded to the door of the pagoda, at the farther end of which he perceived, by the light of several lamps, of gold and silver, the Jagernaut, the seventh incarnation of Brama, in the form of a pyramid, without feet or hands, which he had lost in the attempt to carry the world, in order to save it. At his feet a number of penitents lay prostrate, with their faces to the ground; some of whom pro-

mised aloud to hook themselves by the shoulders to his chariot on his festival, and others vowed to submit to be crushed to death under its wheels. Though the spectacle of these fanatics, who heaved deep sighs, while pronouncing their horrible vows, excited a kind of terror, the doctor was preparing to enter the pagoda, when an aged Bramin, who officiated as door-keeper, stopped him, and inquired what business had brought him thither. Being made acquainted with it, he told the doctor, that as he was a fanqui, or impure man, he could not be permitted to appear before Jagernaut, or his high-priest, till he had washed himself three times in one of the lavers of the temple, and had stripped off every thing that had belonged to any animal; that he must not have about him, in particular, either the hair of cows, because they are adored by the Bramins, or of hogs, because they hold these creatures in abhorrence. What then shall I do? replied the doctor; I have brought, as presents to the chief of the Bramins, a Persian carpet, made of the hair of the goat of Angora, and China stuffs, which are of silk.—All offerings, replied the Bramin, to the temple of Jagernaut, or to his high-priest, are purified by the very gift; but

this cannot be the case with your garments. The doctor was therefore obliged to take off his coat of English wool, his goat-skin shoes, and his beaver hat; after which, an aged Bramin, having washed him three times, covered him with a kind of cotton stuff, of a yellow colour, and conducted him to the entrance of the apartment of the chief of the Bramins. The doctor was preparing to enter, carrying under his arm the volume of questions by the Royal Society, when his conductor inquired with what material the book was covered. It is bound in calf, replied the doctor.—What! said the enraged Bramin, have I not told you that the cow was adored by the Bramins, and would you presume to appear before their chief with a book covered with calf's skin? The doctor would have been obliged to return and purify himself in the Ganges, had he not spared himself the trouble, by presenting a few pagodas to his conductor. He therefore left the book of questions in his palanquin, consoling himself with the reflection, that he had only three questions to ask of the Indian doctor. I shall be perfectly satisfied, said he, if he tells me how truth should be sought, where it may be found, and whether it should be communicated to men.

The aged Bramin now introduced the English doctor, clad in his cotton robe, bareheaded and barefooted, to the high-priest of Jagernaut, seated in a vast saloon, supported by columns of sandal wood. The walls were green, being plastered with stucco, mixed with cow-dung, so brilliant and so highly polished, that you might see your face in it. The floor was covered with very fine mats, six feet square. At the farther end of the saloon was an alcove, surrounded with a balustrade of ebony; and over this alcove was seen, through a lattice-work of red-tinged bamboo, the venerable chief of the Pandects with his white beard, and three stripes of cotton fastened like a shoulder-belt, according to the custom of the Bramins. He was sitting cross-legged on a yellow carpet, so completely motionless, that he did not even turn his eyes. Some of his disciples were driving the flies from him with fans of peacock's feathers; others were burning the wood of the aloe in silver censers: and others were playing in the softest manner on the dulcimer: the rest, in great numbers, among whom were faquirs, joquis, and santons, were ranged in several rows on either side of the hall, in profound silence, with their eyes fixed on the

ground, and their arms crossed on their bosoms.

The doctor was advancing to the chief of the Pandects to pay his compliments, but his conductor stopped him at the distance of nine mats, telling him that the omrahs, or grandees of India, were never suffered to go any farther; that the rajahs, or India sovereigns, advanced no nearer than within six mats; the princes, the sons of the Mogul, no nearer than three; and that the Mogul alone was allowed the honour of approaching so near to the venerable chief as to kiss his feet.

Meanwhile several Bramins carried to the foot of the alcove, the telescope, the silks, and the carpet, which the doctor's attendants had brought to the entrance of the hall; and the aged Bramin having looked at them without giving any mark of approbation, they were conveyed into the interior of the apartments.

The English doctor was then going to begin a very florid harangue in the Hindoo language, when his conductor informed him, that he must be silent till the high-priest should speak to him. He then directed him to squat down on his heels, cross-legged like a tailor, according to the custom of the country. The doctor murmured within himself at so many

formalities; but what will not a man do in order to find truth, especially after he has travelled so far as India in quest of it.

As soon as the doctor was seated, the music ceased, and, after a profound silence of a few moments, the chief of the Pandects inquired the cause of his visit to Jagernaut.

Though the high-priest of Jagernaut had spoken in the Hindoo language so distinctly as to be heard by the whole assembly, his words were repeated by one faquir to a second, by the second to a third, by whom they were repeated to the doctor. The latter replied, in the same language, that having heard of the extraordinary reputation of the chief of the Bramins, he had come to Jagernaut to consult him, and to inquire the means by which truth might be discovered.

The doctor's answer was conveyed to the chief of the Pandects, by the same interlocutors that had transmitted the question; and the rest of the conversation was conducted in the same manner.

After a little recollection, the chief of the Pandects replied: Truth can be known only by means of the Bramins. The whole assembly bowed, impressed with admiration for the answer of their chief.

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Where must truth be sought? abruptly rejoined the English doctor. All truth, replied the aged Indian seer, is contained in the four beths, written one hundred and twenty thousand years ago in the Sanscrit language, which is known only to the Bramins.

At these words shouts of applause resounded from the whole saloon.

The doctor, recovering his temper, then said to the high-priest of Jagernaut: Since God has confined truth to books, which are only understood by the Bramins, it must thence follow, that God has withheld the knowledge of it from the greatest part of mankind, who are ignorant even of the existence of Bramins. Now, were this the case, God would not be just.

Such was the will of Brama, replied the high-priest. It is impossible to oppose the will of Brama. The plaudits of the assembly became still louder. As soon as they had abated, the Englishman proposed his third question: Ought truth to be communicated to men?

It is often prudent, said the aged Pandect, to conceal it from all the world; but it is the duty of all to tell it to the Bramins.

What! cried the indignant English doctor,

should the truth be told to the Bramins, who never communicate it to any one? In truth the Bramins are exceedingly unjust.

These words produced a dreadful tumult in the assembly. They had heard God taxed with injustice without murmuring; but they could not so calmly hear the same reproach made against themselves. The Pandects, the Faquirs, the Santons, the Joguis, the Bramins, and their disciples, were all desirous to argue at once with the English doctor; but the high-priest of Jagernaut commanded silence, by striking with his fists, and saying with a loud voice: The Bramins dispute not like the doctors of Europe. He then rose, and retired amidst the acclamations of the whole assembly, who murmured loudly against the doctor, and would probably have done him a mischief, but for fear of the English, whose credit is all-powerful on the banks of the Ganges. The doctor having quitted the saloon, his conductor said to him,—Our most venerable father would, according to custom, have caused sherbet, betel, aud perfumes, to be presented to you; but you have excited his anger.—'Tis I that ought to be angry, replied the doctor, for having taken so much useless trouble. But what cause can your chief have

to complain?—What! answered his guide, would you pretend to dispute with him? Do not you know that he is the oracle of India, and that every one of his words is a ray of intelligence?—I never doubted it, said the doctor, putting on his coat, his shoes, and his hat. The weather was tempestuous, and night approached; he requested leave to remain in one of the apartments of the pagoda, but this was refused him, because he was a fanqui. As the ceremony had made him thirsty, he asked for something to drink. Some water was brought him in a cup, which was broken as soon as he had done drinking; because, as a fanqui, he had polluted it with his touch. The doctor, highly incensed, called his attendants, prostrate in deep adoration on the steps of the pagoda, and seating himself in his palanquin, he returned by the Bamboo alley, along the sea-shore, it being now dusk, and the sky overcast with clouds. He said to himself by the way, the Indian proverb is but too true, that every European who comes to India, acquires patience if he has none, or loses it if he has. For my part, I have certainly lost mine. How provoking, that I cannot learn by what means truth may be found, where it should be sought, and whe-

ther it ought to be communicated to men! Man, therefore, is doomed over the whole world to errors and disputes: it was truly worth while to come to India to consult the Bramins on the subject!

While the doctor was thus reasoning in his palanquin, one of those storms, which in India are called a typhon, came on. The wind blew from the sea, and drove back the waters of the Ganges, which broke foaming against the islands at its mouth. It swept from their shores columns of sand, and from their forests clouds of leaves, which it carried across the river and fields to a great height into the air. Sometimes it spent its force among the bamboos, and though these Indian reeds are as high as the tallest trees, it agitated them like the grass in the field. Amid clouds of dust and of leaves was perceived their long undulating avenue, one part of which was bending to the right and left to the ground, while the other rose with a creaking noise. The doctor's people, afraid lest they should be crushed by them, or carried away by the waters of the Ganges, which already began to overflow their banks, turned off across the plain, directing their steps at random towards the neighbouring eminences. Night, how-

ever, came on, and they proceeded three hours in the most profound darkness, not knowing whither they went, when a flash of lightning, cleaving the clouds, and illumining the whole horizon, enabled them to perceive the pagoda of Jagernaut, the islands of the Ganges, and the agitated sea, at a great distance to their right, and close to them a little valley with a wood situated between two hills. Thither they hastened for shelter, and already heard the dismal roaring of the thunder when they reached the entrance of the valley. It was flanked with rocks, and covered with aged trees of prodigious size. Though the tempest bowed their tops with a terrible roaring, their enormous trunks stood as unshaken as the rocks by which they were surrounded. This portion of the ancient forest seemed to be the asylum of repose, but it was difficult to penetrate it. Rotins which crept around its skirts, covered the foot of the trees, and liannes, entangled from trunk to trunk, formed a rampart of foliage, behind which appeared caverns of verdure, but without any entrance. The rajahpoots, however, opened a passage with their sabres, and the whole retinue entered with the palanquin. Here they thought to find shelter from the storm, when the rain,

descending with excessive violence, formed around them a thousand torrents. In this dilemma they espied a light, and a hut beneath the trees, in the narrowest part of the valley. The masalchi hastened to light his flambeau ; but soon returned, out of breath, crying, Don't go near the house—it belongs to a Paria. The whole affrighted troop immediately exclaimed,—A Paria! a Paria!—The doctor, supposing it to be some ferocious beast, seized his pistols. What is a Paria? said he to the torch-bearer.—'Tis a man who has neither faith nor law. 'Tis an Indian, added the chief of the rajahpoots, of a cast so infamous, that it is lawful to kill him if he only touches you. If we enter his house, we shall not be permitted for nine moons to set foot in any pagoda, and to purify ourselves we must bathe nine times in the Ganges, and be washed as many times from head to foot with cow's urine, by the hands of a Bramin.—No, cried all the Indians, we will not enter the house of a Paria!—How could you tell, said the doctor to the torch-bearer, that your countryman was a Paria, that is, a man without faith or law?—When I opened the door of his hut, answered the torch-bearer, I saw him lying with his dog on the same mat with

his wife, to whom he was giving some drink in a cow's horn.—No, repeated all the doctor's attendants, we will not enter the habitation of a Paria.—Stay here, if you please, said the Englishman; for my part, all the coasts of India are alike to me, when I am seeking a shelter from the rain.

So saying, he leaped out of his palanquin, put his book of questions and his night cap under his arm, and taking his pistols and his pipe in his hand, proceeded alone to the door of the hut. No sooner had he knocked, than a man of a very mild countenance opened the door, and immediately drew back, saying, Sir, I am but a poor Paria, who am unworthy to receive you; but if you think fit to take shelter here, you will do me great honour.—Brother, replied the Englishman, I willingly accept your hospitality. The Paria then went out with a torch in his hand, a load of dry wood on his shoulder, and a basket full of cocoa-nuts and bananas under his arm; he approached the doctor's attendants, who were at some distance from the hut under a tree, and said to them, since you will not do me the honour to come to my habitation, here are fruits wrapped in their rinds, which you may eat without fear of pollution, and there is fire

to dry yourselves, and to protect you from the tigers. God preserve you!—He immediately returned to his hut, and said to the doctor, Sir, I repeat to you that I am only an unfortunate Paria; but as I perceive by your complexion and your dress that you are not an Indian, I hope you will not dislike the victuals which your poor servant shall set before you. At the same time he placed on a mat upon the floor, mangoes, cream-apples, yams, potatoes roasted in the ashes, broiled bananas, and a dish of rice prepared with sugar and cocoa-nut milk; after which he withdrew to his mat, seating himself by his wife and infant child, who was asleep near her in a cradle. Virtuous man, said the Briton, you are much my superior, since you do good to those who despise you. If you refuse to honour me with your company on the same mat, I shall believe that you take me for a wicked man, and shall instantly leave your hut, were I even to be drowned by the rain, or devoured by tigers.

The Paria then advancing, sat down on the same mat with his guest, and both began to eat. Meanwhile the doctor enjoyed the pleasure of being under shelter in the midst of the tempest. The hut was as immoveable as

a rock; it was not only situated in the narrowest part of the valley, but was built under a *wer*, or banian fig-tree, the ends of whose branches, bending down to the ground, take root, and form as many arches, which support the principle stem. The foliage of this tree was so thick, that not a drop of water penetrated through it; and though the hurricane howled horribly, and the pealing thunder rolled over head, yet the smoke of the fire which passed through the middle of the roof, and the flame of the lamp, were not in the least agitated. The doctor admired the tranquillity of the Indian and his wife, still more profound than that of the elements. Their child, black and smooth as ebony, slept in its cradle, which the mother rocked with her foot, while she amused herself with making for her infant a necklace of red and black Angola peas. The father looked with eyes beaming affection, first at one and then at the other. The very dog participated in the general happiness; he lay with a cat before the fire, opened his eyes from time to time, and looked with a sigh at his master.

As soon as the Englishman had done eating, the Paria held him a live coal to light his pipe; and having lighted his own, he made a

sign to his wife, who placed upon the mat two cocoa-nut shell goblets, and a large calabash full of punch, which she had made during supper, with water, arrack, lemon-juice, and the juice of the sugar-cane.

While they were smoking and drinking by turns, the doctor said to the Indian, in my opinion you are one of the happiest, and consequently one of the wisest men I ever met with. Permit me to ask you a few questions. How comes it that you are so tranquil in the midst of such a tremendous storm? You have no other covering than a tree, and trees attract lightning.—Never was there an instance, replied the Paria, of a banian fig-tree being struck by lightning.—That is very curious, replied the doctor; that tree must undoubtedly have a negative electricity, like the laurel.—I do not understand you, answered the Paria; but my wife believes that the reason of it is, because Brama one day took shelter under its foliage: for my part, I think that God having given the banian fig-tree very thick foliage and arched bowers, to shelter man from storms in this tempestuous climate, does not permit them to be struck by lightning.—Your answer is truly religious, rejoined the doctor. Then it is your confidence in God

that imparts such composure to your mind. A good conscience is much more cheering than knowledge. Tell me, I pray, to what sect you belong; for you are not of any of those that are found in India, since no Indian will associate with you. In the list of learned casts which I have consulted in my travels, I have not found that of the Parias. In what part of India is your pagoda?— Every where, replied the Paria; my pagoda is Nature; I adore her Author at the rising of the sun, and bless Him at the decline of day. Taught by misfortune, I never refuse my aid to one more wretched than myself. I endeavour to make my wife, my child, and even my cat and my dog happy. I await death at the end of my life as a sweet slumber at the close of day.— From what book have you imbibed these principles? asked the doctor.—From that of Nature, replied the Indian; I know no other.— Ah! rejoined the Englishman, that is a great book: but who taught you to read in it?— Adversity, answered the Paria. As I was of a cast reputed infamous in my country, and could not be an Indian, I made myself a man; being an outcast from society, I sought refuge with Nature.—But you must at least have a few books in your retirement, said the doc-

tor.—Not one, said the Paria ; I cannot even read or write.—You have spared yourself many doubts and difficulties, said the doctor, rubbing his forehead ; as for me I have been sent from England, my native country, to seek truth among the learned of many nations, in order to enlighten men, and make them more happy ; but after much useless research, and many serious disputes, I have concluded that it is folly to seek truth, because, when you have found it, you cannot declare it without making a great number of enemies. Tell me now sincerely, are not you of the same opinion ?—Though I am but an ignorant man, answered the Paria, since you permit me to express my opinion, I think that it behoves every man to seek truth for his own happiness ; otherwise he would be avaricious, ambitious, superstitious, nay even a cannibal, according to the prejudices or interests of those by whom he was educated.

The doctor, who still bore in mind the three questions he had proposed to the chief of the Pandects, was delighted with the answer of the Paria. Since you believe, said he, that it behoves every man to seek the truth, tell me what means should he employ to discover it ; for our senses frequently delude us,

and our reason leads us still farther astray. Reason varies in almost every individual; in fact, I should conceive that it is nothing more than the particular interest of each of them; and on this account it differs so much all over the world. There are not two religions, two nations, two tribes, two families, nay, not even two men, who think alike. With what sense then should truth be sought, if that of intelligence cannot be employed for the purpose?—I should imagine, replied the Paria, that it should be sought with a simple heart. The senses and the understanding may be deceived; but a simple heart, though it may itself be deluded, never deludes.

Your answer is just, said the doctor; truth should be sought with the heart, and not with the understanding. All men feel in the same manner, and reason differently, because the principles of truth are in Nature, and the consequences they deduce from them are their interests. Truth must, therefore, be sought with a simple heart; for a simple heart never pretended to understand what it did not understand, or believe what it did not believe. It is not instrumental either in deceiving itself or others; accordingly, a simple heart, instead of being weak like those of most men

seduced by their interests, is strong, and adapted to the search of truth.—You have explained my idea much better than I could have done, replied the Paria: truth is like the dew of Heaven; to keep it pure, it must be received in a pure vessel.

Admirably well said, sincere man! answered the Briton; but the most difficult part still remains to be settled. Where should truth be sought? A simple heart depends on ourselves, but truth depends on others. Where shall we find it, if those about us are seduced by their prejudices, or corrupted by their interests, as they in general are? I have visited many nations; I have ransacked their libraries; I have consulted their doctors, and have found nothing but contradictions, doubts, and opinions, a thousand times more varied than their languages. If truth cannot be found in the most celebrated store-houses of human knowledge, whither shall we go in quest of it? What advantage shall we derive from the possession of a simple heart, among men of false understandings and corrupted hearts?—I should be inclined to suspect truth, answered the Paria, were it conveyed to me only through the medium of men: it is not among them, but in Nature that it should be

sought. Nature is the source of every thing that exists: her language is not unintelligible and variable, like that of men and of their books. Men made books, but Nature makes things. To ground truth on a book would be as absurd as to deduce it from a picture or a statue, which can instruct only one country, and which time is daily impairing. All books are the heart of man, but Nature is the heart of God.

You are perfectly right, answered the doctor: Nature is the source of natural truths, but where exists the source of historical truths, for example, if not in books? How can we, at the present day, ascertain the truth of a circumstance which occurred two thousand years ago? Were those by whom it has been transmitted to us free from prejudices and from party spirit? Had they a simple heart? Besides, have not the books they transmit to us occasion for copyists, printers, commentators, translators? and do not all these alter the truth more or less? As you justly observe, a book is but the heart of man. We must, therefore, renounce all historic truth, since we receive it through the medium of men liable to error.—Of what importance to our happiness, said the Indian, is the history

of past events? The history of the present is the history of the past and the future.

Very well, said the Englishman; but you will admit that moral truths are necessary for the happiness of mankind. How are these to be found in Nature? The animals wage war, kill and devour each other; the very elements contend with the elements: shall men follow their example?—Oh, no! replied the good Paria; but every man will find the rule of his conduct in his own heart, if his heart be simple. Nature has engraved on it this law: Do not to others what you would not that others should do to you.—It is true, answered the doctor; she has regulated the interests of mankind by those of individuals; but how are religious truths to be discovered among so many traditions and forms of worship which divide nations?—In nature herself, said the Paria; if we contemplate her with a simple heart, we shall there behold God in his power, his intelligence, his bounty; and, as we are feeble, ignorant, and miserable, this is sufficient to make us adore and love him all our lives, without engaging in foolish disputes.

Admirable, exclaimed the Englishman; But now answer me this question; when we have discovered the truth, ought we to com-

municate it to others? If you publish it you will be persecuted by an infinite multitude of persons, who live by the contrary error, maintaining that this very error is truth, and that whatever tends to destroy it is error.—Truth, replied the Paria, should be told only to such as have simple hearts, that is, to good people who seek it, and not to the wicked by whom it is rejected. Truth is like a valuable pearl, and the wicked man like a crocodile, who cannot hang it to his ears, because he has none. Throw a pearl to a crocodile; instead of adorning himself with it, he would try to devour it; he would break his teeth, and rush furiously upon you as the cause of his disappointment.

I have but one more objection to make, said the Englishman, which is this: From what you have said, it follows, that men are doomed to error, though truth is necessary for them; for since they persecute those who proclaim it, what teacher will venture to undertake the task of instructing them? —That teacher, replied the Paria, who persecutes men with a view to enlighten them; I mean adversity.—For once I think you are mistaken, man of Nature, replied the Englishman. Adversity plunges men into superstition; it debases the

heart and the understanding. The more wretched men are, so much the more vile, credulous, and servile, they are.—That is because they are not sufficiently wretched, rejoined the Paria. Adversity resembles the black mountain of Bember, on the confines of the burning kingdom of Lahor; while you are ascending, you perceive nothing before you but barren rocks, but when you have gained the summit, you see the heavens over your head, and at your feet the delicious plains of Cashmire.

A just and charming comparison! replied the doctor: every man has, indeed, in this life, his mountain to climb. Yours, virtuous recluse, must have been very rugged; for you have raised yourself to an elevation which no man that I ever knew had attained. You must have experienced great distress. But tell me, for what reason is your cast so degraded, and that of the Bramins so highly honoured in India? I have been to visit the superior of the pagoda of Jagernaut, who thinks no more than his idol, and is adored like a God.—The reason is, replied the Paria, because the Bramins pretend that they originally sprung from the head of Brama, and that the Parias issued forth from his feet.

They add farther, that Brama, as he was travelling one day, applied for some refreshment to a Paria, who set before him human flesh. Since that time their cast has been honoured, and ours held in abhorrence throughout all India. We are not permitted to approach the towns, and any naire or rajahpoot may kill us, if we go only so near as to breathe upon him.—By St. George, exclaimed the Briton, that is exceedingly foolish and unjust! How could the Bramins have persuaded the Indians to believe such nonsense?—By instilling it into their minds in their infancy.—Unfortunate man! said the doctor; how did you contrive to extricate yourself from the abyss of infamy into which the Bramins had plunged you at your very birth? No greater calamity can befall a man than to be debased in his own eyes; he is thus deprived of the first of consolations: for the most soothing of all is, that which is found in the resources of his own mind.

I first said to myself, replied the Paria, is the history of the god Brama true? It is related by none but the Bramins, who are interested in ascribing to themselves a celestial origin. They have, undoubtedly, invented the story of the Paria, who endeavoured to

make Brama a cannibal, to revenge themselves on the Parias, for refusing to believe the reports they circulated concerning their sanctity: I reflected farther: admitting this circumstance to be true, God is just; he cannot involve a whole cast in the guilt of one of its members, when the cast had no participation in it. But supposing the whole cast of Parias had been accomplices in this crime, their descendants could not have been implicated. God punishes not in the children the faults of their ancestors, whom they never saw, any more than he punishes in the forefathers the sins of their unborn descendants. But farther; supposing that I am now included in the punishment of a Paria, guilty of perfidy against his god thousands of years ago, without having participated in that guilt, can any thing hated of God continue to exist, and not be immediately destroyed? If I lay under the divine malediction, nothing that I plant would thrive. Lastly, I said to myself, admitting that I am hated of God, who is good to me, I will endeavour to make myself agreeable to him, by following his example, and doing good to those whom I ought to hate.

But, asked the Englishman, how did you contrive to live, being an outcast from the

world?—In the first place, answered the Indian, I reasoned in this manner: If all mankind are thine enemies, be a friend to thyself. Thy calamity is not too heavy for human strength. Be the rain ever so violent, a little bird receives but a drop at a time. I rambled in the woods, and on the banks of the rivers, in quest of food, but in general could find nothing but some wild fruit, and was under great apprehensions from beasts of prey. Hence I was convinced that Nature had made scarcely any thing for man alone, and that she had attached my existence to that very society which had cast me out from its bosom. I then repaired to the deserted fields, which are very numerous in India, and always found some eatable plant which had survived the ruin of its cultivators. In this manner I roved from province to province, certain of finding every where a subsistence amid the reliques of agriculture. When I found the seeds of any useful vegetable, I sowed them, saying, if I reap no benefit from them, others will. I felt myself less wretched when I saw that I could do some good. There was one desire which I was anxious to gratify, that of visiting some towns. I admired at a distance their ramparts and their towers, the prodigi-

ous concourse of vessels on their rivers, and caravans on their roads, laden with merchandise, conveyed thither from every point of the horizon; the troops who repaired thither on duty from the remotest provinces; the processions of ambassadors with their numerous retinues, arriving from foreign kingdoms, to make known fortunate events, or to conclude alliances. I approached as near as I might to their avenues, contemplating with astonishment the vast columns of dust raised by so many travellers, and I trembled with desire at the confused noise proceeding from great cities, which sounds in the adjacent country like the murmuring of the waves breaking on the sea-shore. I said to myself: An assemblage of men of so many different conditions, uniting their industry, their riches, and their joy, must make a city a most delightful abode. But if I am not admitted to approach by day, what should prevent me from entering by night? A feeble mouse, which has so many enemies, goes to and fro wherever he pleases under cover of the darkness: he passes from the hut of the beggar to the palace of the king. The light of the stars is sufficient to enable him to enjoy life; why should I require that of the sun? It was in the vicinity of

Delhi that I made these reflections ; they emboldened me to approach the city at night, and I entered by the gate of Lahor. I first traversed a long solitary street, lined on either side with houses, in front of which are piazzas, and under these the shops of tradesmen. Here and there I observed large caravanseras securely shut up, and vast bazars, or markets, where reigned profound silence. Advancing into the interior of the city, I came to the magnificent quarter of the Omrahs, full of palaces and gardens, situated on the banks of the Jumna. It rang with the sound of instruments and the songs of the bayaderes, who were dancing by the river-side by torch-light. I stopped at the gate of a garden to enjoy such a pleasing sight, but was soon compelled to retire by the slaves, who drive away the poor with sticks. On leaving the quarter of the grandees, I passed by several pagodas of my religion, where a multitude of wretches were lying prostrate on the ground, and weeping. I hastened away from these monuments of superstition and of terror. Farther on, the loud voices of the mollahs, announcing from aloft the hours of the night, informed me that I was at the foot of the minarets of a mosque. Near this place were the factories

of the Europeans, with their flags, and watchmen incessantly crying, *Kaherdar!* take care! I then passed a large building, which I knew to be a prison from the clanking of chains, and the groans that proceeded from it. I soon heard the cries of pain from a vast hospital, out of which were conveyed cart-loads of dead bodies. By the way I met thieves running along the streets, and watchmen pursuing them; groups of beggars, who, in spite of the blows they received, continued their solicitations at the gates of the palaces, for the offal of their banquets; and women who publicly prostituted themselves for a subsistence. At length I arrived at an immense square, in the centre of which stands the palace of the Great Mogul. It was covered with the tents of the rajahs, or nabobs of his guard, and their divisions distinguished from each other by torches, standards, and long canes, with tails of the cows of Thibet at the top: the fortress was surrounded by a wide ditch full of water, and defended by artillery. By the light of the fires kindled by the guards, I contemplated the towers of the castle, which were lost in the clouds, and the length of the ramparts, which extended farther than the eye could reach. I should have

liked to enter, but great korahs, or scourges, suspended from the posts, took away all desire of setting foot in the place. I stopped therefore at one end of it, near some negro slaves, who permitted me to rest myself by the fire round which they were sitting. There I viewed the imperial palace with admiration, and said to myself, here then, dwells the happiest of men; it is for his obedience that so many religious preach; for his glory that so many ambassadors arrive; for his exchequer that so many provinces are stripped; for his pleasure that so many caravans travel; and for his safety that so many armed men watch in silence!

While I was making these reflections, loud shouts of joy resounded over the whole square, and I saw eight camels decorated with streamers pass by. I was informed that they were loaded with the heads of rebels, sent to the Mogul by his generals from the province of Decan, where one of his sons, whom he had appointed governor, had been carrying on war with him for three years. Soon afterwards arrived a courier on a dromedary, bringing intelligence of the loss of a frontier town of India, through the treachery of the governor, who had delivered it up to the king of Persia.

Scarcely had this courier passed, when another, dispatched by the governor of Bengal, came to announce that the Europeans, to whom the emperor, for the benefit of commerce, had granted a factory at the mouth of the Ganges, had built a fortress there, and made themselves masters of the navigation of the river. A few minutes after the arrival of these two couriers, an officer came out of the palace at the head of a detachment of guards. The Mogul had ordered him to go to the quarter of the Omrahs, and to bring three of the principal of them in chains, being accused of a correspondence with the enemies of the state. He had, the night before, caused a Mollah to be confined, for having in his sermons pronounced a panegyric on the king of Persia, and declared the emperor of India an infidel, because he drank wine, in violation of the law of Mahomet. It was farther reported, that he had ordered one of his wives and two captains of his guard to be strangled, and thrown into the Jumna, for being concerned in the rebellion of his son. While I was reflecting on these tragic occurrences, a long flame of fire rose all at once from the kitchens of the seraglio : volumes of smoke mingled with the clouds, and its red light illumined the towers

of the fortress, its ditches, the square, the minarets of the mosques, and extended to the very horizon. Large kettle-drums of copper, and the karnas, or hautboys of the guard, immediately gave the alarm with a dreadful noise: troops of cavalry spread over the city, breaking open the doors of houses near the palace, and obliging the inhabitants, with stripes, to hasten to extinguish the fire. I too found how dangerous the neighbourhood of the great is to the little. The great are like the fire which burns even those who throw incense into it, if they approach too near. I endeavoured to escape, but all the avenues of the square were blocked up. I should have found it impossible to get away, had not the side on which I was, providentially, been that of the seraglio. As the eunuchs were removing the women from it upon elephants, they facilitated my escape; for as fast as the guards compelled the inhabitants, with stripes, to go and assist at the fire, the elephants, with their trunks, obliged them to retire. Now pursued by the one, now driven back by the others, I at length escaped from amidst this terrible confusion, and by the light of the fire proceeded to the other extremity of the suburbs, where, in their humble cottages, far

from the great, the poor rested in peace from their labours. There I again began to take breath. I said to myself: I have at last seen a city; I have beheld the abode of the masters of nations! Oh! by how many masters are not they themselves enslaved! Even in the season of repose, they are subservient to voluptuousness, ambition, superstition, and avarice; they have reason to fear, even in their sleep, a multitude of wretched and mischievous creatures by whom they are surrounded; — robbers, beggars, prostitutes, incendiaries; and their very soldiers, priests, and grandees. What must be the state of this city by day, if it is so turbulent during the night? The miseries of man increase with his pleasures. How much, then, is the emperor, who possesses them all, to be pitied! He has occasion to fear civil and foreign wars, and the very objects that constitute his consolation and his defence—his generals, his guards, his mollahs, his wives, and his children. The ditches of his fortress cannot check the phantoms of superstition, nor can his well-trained elephants repel gloomy cares. For my part, I fear none of all these things; no tyrant possesses any empire either over my body or my soul. I can serve God according

to the dictates of my conscience, and have nothing to apprehend from man, if I do not torment myself: in truth, a Paria is less wretched than an emperor. As I uttered these words, my eyes overflowed with tears; and dropping upon my knees, I returned thanks to heaven, which, to teach me to endure my miseries, had exhibited to my view others still more intolerable.

Since that time I have confined my visits to the suburbs of Delhi; there I beheld the stars shining upon the habitation of men, and mingling with their fires, as if the heavens and the city had formed one and the same domain. When the moon rose to illumine the scene, I perceived other colours besides those of day. I admired the silvery hue of the trees, reflected at a distance in the waters of the Jumna. I traversed unmolested whole quarters solitary and silent, and the entire city then seemed to be my own; and yet its inhabitants would have refused me a handful of rice, so great was the detestation in which religion caused me to be held! As I could not find a subsistence among the living, I sought it among the dead; I repaired to the cemeteries, to eat upon the tombs the food offered there by the piety of relations. Here I loved

to meditate: Here, said I to myself, is the city of peace; here neither power nor pride can intrude; here innocence and virtue are secure; here all the fears of life, even that of dying, are extinct; here is the inn where the weary traveller rests for ever from his fatigues, and here the persecuted Paria reposes. With such ideas I began to think death desirable, and to despise the world. I fixed my eyes on the sky, where multitudes of stars were every moment bursting forth to view. Though a stranger to their destinies, I was convinced that they were connected with those of men, and that Nature, who has rendered so many things which they cannot see subservient to their wants, had assuredly connected with them such as she had placed in their sight. My soul then soared into the firmament among the stars, and when Aurora added her rosy tints to their soft and everlasting rays, I fancied myself at the portals of heaven. But no sooner did her beams gild the tops of the pagodas, than I disappeared like a spirit; I withdrew far from men, to repose in the fields, at the foot of some tree, where I was lulled to sleep by the singing of birds.

Tender and unfortunate man! exclaimed the Briton; how affecting is your narrative!

Believe me, most cities are not worth seeing but by night. After all, Nature has nocturnal beauties which are not the least touching; a famous poet of my country has celebrated no others. But, tell me, how did you contrive to make yourself happy by day-light?

It was a great thing, replied the Indian, to be happy by night. Nature resembles a beautiful woman, who by day exhibits only the beauties of her face to the eyes of the vulgar, but at night reveals all her secret charms to her lover. But if solitude has its pleasures, it has likewise its privations; it appears to the unfortunate a peaceful haunt, whence he beholds, unaffected, the impetuous current of the passions of others; but while he is congratulating himself on his tranquillity, time hurries him also along. It is impossible to cast anchor in the river of life; it carries away both the man that struggles against its current, and him who abandons himself to it; the wise man as well as the fool, and both arrive at the conclusion of their days, one after abusing, and the other without enjoying them. I desired not to be wiser than Nature, nor to find happiness beyond the limits of the laws she has prescribed for man. I ardently wished for a friend to whom I might communicate

my pleasures and my pains. Such a person I long sought among my equals, but found them all infected with envy. I, however, found one that was affectionate, grateful, faithful, untainted with prejudices: he was not, indeed, of my species; it was the dog you there see at your feet. He had been turned out, when quite young, into the street, where he was near perishing of hunger. I felt compassion for his fate; I took care of him: he grew attached to me, and I made him my inseparable companion. This was not sufficient: I wanted a friend that was more wretched than a dog; who was acquainted with all the miseries of human life, and could assist me to bear them; who was desirous only of the gifts of Nature, and with whom I could enjoy them. It is only by entwining their branches that two feeble shrubs are able to resist the storm. Providence accomplished my wishes by giving me a good wife. At the source of my wretchedness I found that of my felicity. One night when I was in the cemetery of the Bramins, I perceived by the moonlight a young female Bramin, half-covered with a yellow veil. At the sight of a woman of the blood of my tyrants, I drew back with horror; but I approached her from compas-

sion, when I beheld the duty in which she was engaged. She was placing food upon a hillock that covered the ashes of her mother, who had recently been burned alive with the corpse of her father, according to the custom of the east; she was burning incense over it to calm her spirit. My eyes filled with tears, on beholding a person more wretched than myself. Alas! I exclaimed, I am bound by the bonds of infamy, but thou by those of glory! At any rate, I live peacefully at the bottom of my precipice, while thou totterest on the brink of thine. The same doom which has befallen thy mother threatens one day to be thy own. Thou hast received but one life, and thou must die two deaths: if thy own death should not bring thee to the grave, that of thy husband will plunge thee into it alive. I wept and she wept: our eyes, suffused with tears, met and spoke to each other the language of affliction; she turned from me, covered herself with her veil, and retired. The next night I repaired to the same place. This time she had placed a great quantity of food on the grave of her mother; she judged that I wanted it, and as the Bramins frequently poison their funeral meats to prevent the Parias from eating of them, she brought no-

thing but fruit, that I might entertain no apprehensions of the kind. I was touched with this token of her humanity, and to shew the respect I felt for her filial offering, instead of taking her fruits, I strewed flowers over them. These were poppies, expressive of the part I took in her sorrows. The next night I observed with joy that she approved my homage; the poppies were watered, and she had placed a fresh basket of fruit at some distance from the grave. Compassion and gratitude made me bold. Not daring to speak to her as a Paria, for fear of exposing her to trouble, I resolved, as a man, to express all the affections she had excited in my soul. To make myself understood, I borrowed, according to the custom of India, the language of the flowers; to the poppies I added marigolds. The next night I found my poppies and marigolds refreshed with water. The night following I became still bolder; joining with the poppies and marigolds a flower of foulsapatte, which is used by shoemakers to stain leather black, as the expression of a humble and unfortunate passion. The next morning, at the dawn of day, I hastened to the grave; but found the flower withered, because it had not

been watered. The succeeding night I placed there, with a trembling hand, a tulip, whose red leaves and black heart expressed the flames by which I was consumed: the next day I found my tulip in the same state as the foulsapatte. I was overwhelmed with grief; yet the second day afterward I carried thither a rose-bud with its thorns, as a symbol of my hopes mingled with many fears. But what was my despair when I beheld, by the first glimmering of day, my rose-bud hurled far from the grave! I thought I should have lost my senses. I then resolved to speak to her, let the consequences be what they would. The following night, the moment she appeared, I threw myself at her feet, but unable to utter a word, I presented her my rose. Unhappy man! said she, thou speakest to me of love, to me who shall soon be no more. After the example of my mother, I must accompany my husband, who is just dead, to the funeral pile. He was old; I was married to him when a child. Adieu; retire and forget me; in three days I shall be but a handful of ashes. She said, and sighed. Impressed with profound sorrow, I replied: Unfortunate Bramin, Nature has burst the bonds which

society had imposed on you; now break yourself those of superstition. This you may do by accepting me for your husband.—What! exclaimed she, with tears, shall I shun death to live with thee in disgrace! Ah! if thou lovest me, let me die!—Heaven forbid, I rejoined, that I should extricate you from your misery only to plunge you into mine! Beloved Bramin! let us flee together to the recesses of the forest; it is better to trust ourselves with tigers than with men. But Heaven, in which I confide, will not abandon us. Let us go: love, night, thy wretchedness, thy innocence, are all in our favour. Let us hasten, unfortunate widow; thy funeral pile is already preparing, and thy deceased husband summons thee away! She then fixed her eyes with a sigh on the grave of her mother, then turned them towards heaven, and dropping one of her hands into mine took my rose with the other. I took her immediately by the arm, and we departed. I threw her veil into the Ganges, to make her relations believe that she had drowned herself. We continued our course several nights along the banks of the river, concealing ourselves by day in the rice-fields. At length we arrived in this country,

formerly depopulated by war. I penetrated into the recesses of this wood, where I have built this hut, and planted a little garden, and here we live perfectly happy. I revere my wife as the luminary of day, and I love her as that of night. In this retirement we are every thing to each other; we are despised by the world; but as we mutually esteem each other, the praises which I bestow, or which I receive from her, appear more grateful than the applause of a whole nation. So saying, he looked at his infant in his cradle, and at his wife, who was shedding tears of joy.

The doctor, wiping his eyes, said to his host: in truth, what is honoured among men is often deserving of their contempt, and what is despised by them is often worthy of being honoured. But God is just! you are a thousand times more happy in your obscurity, than the chief of the Bramins of Jagernaut in all his glory. He is exposed, like the rest of his cast, to all the revolutions of fortune: on them fall most of the calamities of the civil and foreign wars which have for so many ages desolated your beautiful country; 'tis they who are required to raise forced contributions, on account of the empire they possess

over the opinion of the people. But what is still more cruel for them, they are the first victims of their inhuman religion. By preaching up error, they impress it so deeply on their own minds, that they lose the sentiment of truth, justice, humanity, and piety; they are bound in the chains of superstition, with which they endeavour to inthral their countrymen. They are obliged to perform incessant absolutions and purifications, and to abstain from a great number of innocent pleasures. Finally, what cannot be said without horror, in consequence of their barbarous doctrines, they behold their relatives—mothers, sisters, daughters, burned alive. In this manner they are punished by Nature, whose laws they have violated. As for you, you may be sincere, benevolent, just, hospitable, pious; and you escape the strokes of fortune, and the miseries of opinion, by means of your humiliation itself.

After this conversation, the Paria left his guest to take his repose, and retired with his wife, taking with him the cradle of his child, into an adjoining room.

At day-break, the next morning, the doctor was awaked by the singing of the birds, which

had built nests in the branches of the Indian fig-tree, and by the voices of the Paria and his wife, who were jointly offering their morning supplication. He rose, and was exceedingly mortified when, on the Paria and his wife opening their door to wish him good morning, he perceived that they had no other bed in the hut than the conjugal couch, which they had relinquished to him, and had sat up all night themselves. After they had saluted him, they hastened to prepare breakfast. Meanwhile he took a turn in the garden: he found that it was surrounded, like the hut, with arcades of the Indian fig-tree, so thickly intwined, as to form a hedge impervious even to the eye. He only perceived above their foliage the red sides of the rock, which flanked the valley all around him; and from which issued a little stream that watered the garden, planted without any kind of order. He observed mangoustins, orange trees, cocoa trees, litchis, durions, manguiers, jacquiers, bananas, and other vegetables, in fruit or flower, growing promiscuously. Their very trunks were covered; the betel twined itself round the areka palm, and the pepper climbed up the sugar-cane. The air was embalmed with

their perfumes. Though most of the trees were still in the shade, the first rays of Aurora began to tinge their tops, around which fluttered innumerable colibris, sparkling like rubies and topazes, while the bengali and the sensasoule, or the bird with five hundred voices, executed their melodious concerts on their nests. The doctor was walking beneath these charming shades, free from learned and ambitious thoughts, when the Paria came to invite him to breakfast. Your garden is delightful, said the Englishman, the only fault I find with it is, that it is too small. Were I in your place, I would add a green to it, and extend it into the forest.—Sir, replied the Paria, the less space we occupy, the more secure we are; a leaf is sufficient for the nest of a humming bird. They entered the hut, where they found the Paria's wife in a corner, suckling her child: After a silent repast, the doctor was preparing to depart, when the Indian said to him: my guest, the country is still inundated with the rain of the night, the roads are impassable; stay this day with us.—I cannot, said the doctor, I have too many people with me. I see, rejoined the Paria, that you are in haste to quit the country of

He then called his attendants, who were in a deplorable condition after such a dismal night; and having embraced the Paria, he stepped into his palanquin. The Paria's wife who could not restrain her tears, remained at the door of the hut, with her child in her arms; but her husband accompanied the doctor to the extremity of the wood, loading him with benedictions. May God reward you, said he, for your goodness towards the unfortunate! May he conduct you in safety to England, that land of learning and of friendship, whose children seek the truth over the whole world, for the happiness of mankind!—I have traversed half the globe, replied the doctor, and have met with nothing but error and discord: I have found truth and happiness no where but in your cottage. At these words they parted with mutual tears. The doctor was already at a great distance, when he still saw the virtuous Paria at the foot of a tree, making signs with his hands to bid him adieu.

The doctor on his return to Calcutta, embarked for Chadernagore, whence he set sail to England. On his arrival in London, he delivered the ninety bales of manuscripts to the president of the Royal Society, who de-

posited them in the British Museum, where the literati and journalists are still engaged in translating, praising, abusing, and criticising them. As for the doctor, he kept to himself the Paria's three answers on truth. He often smoked with his pipe, and when he was asked, what was the most useful information he had acquired in his travels, he would reply, Truth should be sought with a simple heart; it is to be found only in Nature, and should be communicated only to the good. To this he would add: Happiness is to be found nowhere but in the company of a good wife.

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